

H. Jocelinus, Monk of Furness.
THE LIFE

OF THE GLORIOUS

BISHOP

S. PATRICK

APOSTLE AND PRIMATE

OF IRELAND.

TOGETHER

WITH THE LIVES

OF THE HOLY

VIRGIN

S. BRIDGIT

AND OF

THE GLORIOUS ABBOT

SAINT COLVMBE

PATRONS OF IRELAND.



At S. OMERS, For IOHN HEIGHAM, 1625.

With Approbation.

Robert Southey. Bristol. 1802.

THE
44
26
357

OF THE GLORIOUS

BISHOP

S. PATRICK

APOSTLE AND BISHOP

OF IRELAND.

TOGETHER

WITH THE LIVES

OF THE HOLY

VIRGIN

S. BRIDGET

AND OF

THE GLORIOUS ABBOT

S. COLMAN

BATONS OF IRELAND.



At 2. O'Clock For John Newman 1822.
14th November



TO THE RIGHT
HONORABLE
RIGHT WORSHIPFULL,

And the rest of his deere countreymen, the Catholikes of Ireland, the Translator wisheth
all happinesse.

BEING to publish to the view of the world, and by way of dedication to present to your worthy selues (deere Countreymen) this volume, containing the liues of the three renowned Patrons of our Countrey, I deemed it very wel besitting the argument I handled, and the condition of the tymes we liue in, to addresse the selfe same Commonitory to you, that the Evangelicall Prophet directed to the Israelits: *Attend (sayth he) Isa. 50. 1. to Abraham your Father, and to Sara your Mother that boare you.* For in these turbulent times, wherein the fury of armed heresy hath thrust her violent hâds to the stelth of your choifest treasure, the Roman faith I meane, which you haue peaceably enioyed during the reuolution of many ages, what is more powerfull to stirre vp in your breasts the zeale of Catholike Religion? What more able to kindle in your hartes the flame of perfect charity? What more soueraigne to scatter the cloudes of your afflicted mindes? Or what more potent to breath into your soules the sweet gale of Christian comfort? Then to offer vnto your intellectuall view, S. Patricke the Abraham from whome you descended, and Irland the Sara, by whome you were borne? Truly on whome soeuer of them both you cast your eyes, the contemplation

THE EPISTLE

contemplation of either him, or her, will enrich your memories with the knowledge of so worthy matters, as are able to glut your minds with content, and ravish your soules with delight.

Vouchsafe then (deere Countrymen) to cast a fixed eye on the ancient dignity of Irland, and you shall find, that shee hath exposed on the theater of the Catholicke Church, such firme pillars of fayth, such burning lights of Religion, such clear mirrours of perfection, such perfect paternes of sanctity, & such rare miracles of learning, that other Christian Kingdomes are so farre from ouer-peering her, that few peere her in flying so high a pitch of true glory. And fearing to be branded with the foule note of adulation, to your worthy selues, or partiality to my deere Country, I will keep within compasse, so as I meane to produce nothing, but what hath beene deliuered from the pens of famous Authors, who either for their antiquity claime veneration, or for their learning deserue credit, or for their sanctity challenge authority. Euery Author I will alleadge by name speaking in his genuin sense, if not in his proper wordes.

And to commence from the splendour of learning, I will not detaine you with a longediscourse, touching our domestique Academies, Lismor, Dune, Casthell, Magon, Dublin, and Ardmach, the happy nurses, & fecundious mothers of al human and diuine literature, but will remit such as are curious after fuller content in this behalfe, to the perusall of the lessons of the Church of Tarentum: The treatise of the Colledge of the Conception: Bishop Thyrrie, and Father Fitzsimons, and wil my selfe passe to take a Suruey of forraine kingdomes, and externe Academies, that receaued from Irland the first beginnings, or at least the increase, and propagation of learning. *Lupoldus Babarbugius* sayth: *The French may be matched with the Romans, by the industry of Clement the Irish man*. This Clement together with one *Iohn a Monke* by profession, and an Irish-man by birth, layd the first foundations of the famous vniuersity of Paris, which was, and hath beene accounted for many Century of yeares, the flourishing Athens of Christendome, as witnesseth *S. Antonine, Sabellus, Naclerus, Barronius*. The same learned, and graue Authors depose in like manner. That the renowned vniuersity of *Padua* in Italy, was erected by the prementioned Irishmen, who

Lectiones
Ecclesie
Tarentesis
de Sancto
Cathaldo
tractatus
Collegij
Conceptionis
fol. 8.
et 9.
Thyreus in
Panegiri
de Sancto
Patricio.
P. Fitzsimons
in
sua Brit-
tonomachi-
a.
Lupoldus
Babarbugius
de zelo
veteru
principu
Germano-
rum.
S. Antoninus
2.
p. hist. tit.
14. cap. 15
§. 12.
Sabell.
Ænc. 8. 19
Naclerus
tom. 2. vol.
3. gen. 28.
Baron. to.
10, ad
Ann. 876.

DEDICATORY.

V

who were the founders of the vniversityes of Oxford, Landes-
 farne, and Malmsbury in England? Who were the erecters of
 the Academies of *Herbipolis*, *Cullen*, *Sengallensis*, and *Fulda* in
 Germany? Who the authors of *Bobium* in Italy, and *Luxouium*
 in France? Irishmen, as auerreth *Cambden*, the renowned En- *Cambden.*
 glish antiquary. What infinite numbers flocked out of the *in impress.*
 Neighbour kingdomes into Ireland, to be enriched with the *Londonensi*
 ornaments of learning and treasures of piety, the foresayd lear- *fol. 185.*
 ned Cronicler consecrateth to posterity, telling vs in these *177. 267.*
 wordes: *That his Countrymen the English Saxons, did throng from all* *730.*
parts into Irland, as vnto the mart of all good literature, in so much that
it grew to a common Prouerbe among them of such as were giuen to their *S. Adel-*
studies, he was sent into Irland to be trayned vp. *mus in epi-*
 This we may fur- *ad Elfrida*
 ther confirme from the suffrage of S. *Adelme*, who in his epistle *Regem.*
 to King *Elfride* speaking of Ireland, sayth: *It florished and was*
stored with a copious a number of Studients, as the heauens were ador-
ned with the syderiall beames of glittering starres.

These then were the burning lampes of learning, and
 brightsome lights of wisdom that shined so gloriously at home,
 and extended their lustre so spaciouly abroad, for the publique
 good, and common benefit of all Europe. Where you are to ob-
 serue, that albeit they were men of rare learning, of profound
 wisdom, of deepe iudgment, and subtile vnderstandings,
 yet did they submit their vnderstanding, and iudgments, and
 captiuate their wisdomes and learning, to the obedience of
 fayth: so that in all their number there was none found to de-
 ny the deity of the second person, with *Arius*, nor the diuini-
 ty of the holy Ghost with *Macedonius*, nor the truth of the
 reall presence with *Caluin*, nor the necessity of good workes
 with *Luther*, none was found to be a *Manichean*, *Marcionist*,
Donatist, *Eunomian*, *Anabaptist*, or *Puritan*: none I say was
 found among them to adhere to ould sectmasters, or to follow
 new Dogmatizers, none to embrace the heresies that grew in
 former ages, or sprunge vp in these later tymes; so happy was
 Ireland by the fauour of heauen to liue still in the perpetuall
 sunne-shine of Catholicke Religion, without the interpositiō
 of any cloud of error or heresy. Neither was Ireland our deere
 Country happy only, in cōseruing the integrity of faith, without

any touch of disloyalty, and being enriched with the treasures of wisdom and learning, but she was much more fortunate, and fecundious in producing from out of her wombe miriades

S. Bern. in vita S. Malachie. Henric. Antifidore. in epist. dedicatoria vite S. Germani ad Caroli Caluum. Ioselinus infra c. 19. §. 4. of Saints, and holy men, whereof we haue infinite proofes extant, of which I will, for your comfort recite a few.

S. Bernard sayth, Out of Ireland, not only into the forementi- oned, but euen into forraine regions, as it were after an inundation, such swarmes of Saints did breake out, of whome S. Columbanus comming to these our quarters of France, there builded the monastery of Luxoni- um, being made into a great nation. And Henricus Antifidorensis sayth: What need I speake of Ireland, passing (almost all) without any regard of the dangers of the sea to these our shores, with whole troupes of Philosophers, and the more skilfull any of them is, so much the more wil- ling is he to vndertake a voluntary banishment, that he might serue our most sage Salomon at will. And Iocelinus beneath in this volume sayth: Within a short space, there was not a wilderness, noe nor scarce

Theod. Ab in vita S. Rumoldi. any corner, nor place in all the Iland, but was replenished with perfect Monkes, and holy Nunnes, so that Ireland by a peculiar name was iust- ly called, all the world ouer, The Iland of Saints. They liued accor- ding to the prescript, and tenour of life, which S. Patricke set the down;

Gaufridus in vita S. IVironij. Marienus Scorius in Cronica l. 2. et at. 7. anno 614. Guliman. in vita S. Florentij. for contempt of the world, desire of heauenly thinges, mortification of the flesh, abdication of selfe will, they matched the monkes of Egipt, both in merit and number. Many forraine regions were by them illustrated with doctrine, and religion. Theodorus Abbot sayth: This iland, as it sur- paseth all the world, for fertility of soyle, so is it more blessed for the glo- rious simplicity of Saints. Gaufridus likewise testifyeth: Scotland, which is also called Ireland, is a fertile Ile of Saints, and equalling almost the number of starres, with the patronages of Saints. Marienus Scorius sayth: Ireland is an Iland full of saints, and very wondrousfull men.

Jonas Ab. apud Suri- um 21. Nouemb. Gulimanus: Ireland is the shoppe of most holy and learned men. Jonas Abbot sayth: Ireland for sayth excelleth all the Neighbour Countryes. Baronius: Ireland is most constant in the Catholike Religion. Doctor Sanders: The people of that Country, are farre more Catholike, then many other Nations. Flodoardus sayth: Ireland for sayth, surpasseth

Card. Bar. ad Annum 1503. all the neighbour Nations. Ioannes Maginus: The Irish maintaine the Christian religion purely. These then be the testimonies (deere

Sanderus de scismat. Anglicano. Flodoard. in vita S. Hellani. Ioannes Maginus Pataviensis tom. 2. fol. 36. Country

Country men) that learned and graue Authors giue to the sanctity, fayth, and learning of Ireland.

But perchance your pious curiosity will not be satisfied with these generall notions, therefore I will descend to some particulers, and giue a sight of a few of the many trompets of truth, preachers of the gospell, and mirrors of sanctity, which Ireland hath disperfed all Europe ouer, as witnes *Ioannes Mola-* *Io an. Mol*
nus, *Antonius Yepes*, *Venerable Bede*, *Wyon*, the *English martyrologe*, *in addit. ad*
Camden, and others: Ireland hath sent *S. Columbe the Great* with *Vsuardum*
his twelue holy companions into Scotland. *S. Columban* with *et Ind. 51.*
his twelue companions into France. *S. Clement* with his twelue *Belgij.*
companions into Almaine. *S. Buan* into Island. *S. Kilian* into *Yepes in*
Franconia. *S. Scruan* into the Orcades. *S. Brendan* into the for- *Cron. ge-*
tunate Iles. *S. Aydan* into Northumberland. *S. Finian* into *neralib.*
Marcia, or the kingdome of the middle Englishmen. *S. Albuin* *Ord. S.*
into Lorraine. *S. Gallus* into Switzerland. *S. Virgile* into Ca- *Benedicti.*
rinthia. *S. Cathald* into Tarentum. Ireland hath giuen the *Beda in*
Diocesse of Cambray *S. Etton*, *Adalgisus*, *Mombulus*. And the *hist. Eccl.*
Archbishop of Rhemes *S. Abel*. She hath giuen to the Diocesse *Vyon in*
of Mecklin *S. Purnold* Archbishop of Dublin, and King of Ire- *ligno vite*
lands sonne, and *S. Hiniclin*. To the Diocesse of Liedge *S. Mo-* *et appen-*
man Martyr, *S. Foylan*, *Vltan* and *Bertuin*. To the Diocesse of *tyrologium*
Omers *S. Luglius* King of Ireland, and *S. Iuglianus* Archbi- *Anglican.*
shop. To the Diocesse of Gaunt *S. Liuin*, and *Columban*. To *ubi supra,*
the Diocesse of Antwerp *S. Fredegand*. To the Diocesse of Na- *et alij.*
mures *S. Foranan*, and *S. Eloquius*. To the Diocesse of Bruges
S. Guthagen. To the Diocesse of Harlem *S. Geron*. To the Di-
ocesse of Ruremond, *S. Wiron* and *Plechelman*. To the Diocesse
of Balduke *S. Dymphna*, and *Oda* Martyrs, and Virgins of roiall
blood, and *S. Gereberne*. These were the masters of fayth, the
Embassadors of Religion, the Euangelists of peace, Ireland em-
ployed in illustrating forraine Countryes (not to speak of *Iliades*,
& millions that shined at home like so many meridian sunnes) *Aug. lib. 1.*
Pastors and Bishops (to vse *S. Augustines* phrase) who were graue, *cont. Iuliz.*
learned, holy, earnest defenders of the truth, who sucked the Catholicke
fayth with their milke, and tooke it with their meate, whose milke, and
meate they ministred to the little and great.

Hitherto deere Countrymen, I haue exhibited Ireland to
your

your consideration, giuing you rather a transitory sight, then a full view of the beauty, and maiesty, the finger of the Almighty hath imprinted on her face. Now it resteth that I present to your fauourable aspects another no lesse gratefull, and eysome an object S. Patricke your glorious Abbot, from whome Ireland receaued fayth, religion, piety, and whatsoeuer els in this kind she holdeth glorious, deemeth deere, or accounteth honorable. I doe not deny that S. James the Great came long before S. Patricke to plant the Christian Religion in Ireland, as *Flavius Dexter* an anciēt Author liuing in the same age with *Ierom*, *Ioannes Gill*, and *Vincentius Bellouacensis* teach. Grant S. *Mansuetus* an Irish man by birth, and disciple to S. Peter the Apostle, was sent by S. Peter himselfe in the yeare of our Lord 49. to preach the Ghospell in Ireland, as it pleaseth *Fisingrensis*. Admit *Palladius*, suppose *Cataldius*, grant *Derlanus*, *Itarus*, *Riaranus*, & *Hildebertus* for the reduction of Irelād from paganisme, this notwithstanding the full reclaime and entiere conuerfion of Irelād was reserued for S. Patricke, who won her to the detestation of Idols, and worshipp of one true and liuing God, and this none will controll or gayne stand, but such as are possessed with the spirit of contradiction, and who are more earnest to iangle, the desirous to be informed of the truth. His life which heere we offer you, will abundantly teach how stupendious he was in perpetrating of miracles, how admirable in al kind of sanctimony, and how enflamed with the zeale of gayning soules.

*Flavius
Dexter in
sua omni-
comoda
historia.
Vincentius
Bellouacensis
Ioannes
Gill.
Fisingrensis*

*Pitfeus
de illustri-
oribus
Britanniae
scrip. etat.
s. fol. 90.*

He wrote as *Pitfeus* witnesseth, many workes. Of the future life of the Elect, one booke. Of the three habitacles, one booke. A Iournall of Confession, one booke. The history of Ireland, one booke. Offermons, one booke. One booke of Epistles against the superstitions of the Gentils. An epistle to the inhabitants of Aualon. Seuerall epistles to the Brittons. Seuerall epistles to the Churches of Ireland. *Hodeporicon* or (*Itinerarium*) of Ireland, one booke.

He liued an hundred and two and twenty yeares, most part of which tyme he spent in reclayming the Irish from idolatry to the agnition of one true God: during the course of so many yeares so fruitfully spent among vs, his pen neuer deliuered, his tongue neuer vttered, nor himselfe neuer practised indeed any

any thing that might haue the least colour of fauouring or establishing that Religion, which the preachers of the first Gospel proudly vaunt, and vainely boast, to be the doctrine and fayth of the Primitiue Church. And since they obtrude their new found Ghospell on you, vnder the specious vizard of venerable antiquity; loe we offer heere S. Patrickes life, written by a learned pen 400. yeares agoe, and extracted out of the seuerall volumes, *S. Luman*, *S. Benignus*, *S. Mel*, *S. Patricke the younger*, and *S. Leuinus* haue compiled of his famous acts and stupendious signes. Loe I say we offer them *Saint Patrickes* life, who liued in the purer times of christianity, let them examine it, let them search it, & point vs out what they shall find in it to countenance their cause, or to aduance their religion: but sure I am they will shrink from such a disquisition, as would turne to their notable preiudice and open confusion, by discovering the fondnes and nouelty of their religion. For nothing will occure heere but quires of sacred virgins cap. 17. §. 2. and cap. 18. §. 4. and troupes of holy monkes, *ibid.* & c. 13. §. 5. cap. 12. §. 3. They will admire at the frequent mention of holy Vayles cap. 10. §. 1. & c. 13. §. 5. and Ecclesiasticall tonsure, cap. 4. §. 1. Holy water, cap. 16. §. 5. Vessels of holy oyles cap. 15. §. 4. Hallowed fire, cap. 5. §. 2. The signe of the Crosse cap. 18. §. 2. & alibi, sound very harshly in Protestants eares. Our winning Ghospellers hold no commerce, or society with a continēt and chaste Monke cap. 20. §. 3. cap. 22. §. 1. The refined Ritualists of Geneua, will neuer acknowledge our glorious Prelate, walking in the maiesty of a Romaine Pallium. These delicate reformers, wil neuer challenge a religious, consumed with fasts and weakned with hayre-cloath cap. 1. §. 7. cap. 20. §. 3. as a disciple of their sensuall Palenesse, comming of long standing in cold water cap. 20. §. 3. a thing neuer practised by our tender solifidians. Short and broken sleepes taken all alone on a hard flint cap. 20. §. 3. seeme strange and absurd in the Theology of our libidinous Ministers, who lie immersed in beds of downe, not alone, but embracing their sweet harts with greater deuotion, then euer any Genua Bible.

This rigid tenor of life, fauoureth much of *Martin*, and *German*, those austere oldmen, whome *S. Patricke* glorieth to haue

THE EPISTLE

haue been his masters & instructors c. 3. §. 1. This child of grace
 glorieth to haue had so worthy educators, whose liues, if any list
 to peruse, he shal quickly discerne, how far they were from im-
 pressing in his hart, any thing that reliseth to *Lutheranisme* or
Caluinisme. But what need I run so far into these proportionles
 paralels? Whē as the monasteries our glorious Apostle erected;
 the Churches he founded; the Cloisters he gouerned; the Bishops
 he cōsecrated; the Priests he ordained; the Virgins he vayled;
 the pennance he preached; the mortificatiō he exercised; & the
 progeny frō him descended, proclaime to the world that he ad-
 uāced no other colors of religiō, thē those, vnder which Christs
 militant spouse the Catholike Roman Church marcheth at this
 present day. And though the whole body of the reformed reli-
 giō lyeth a bleeding at al her veynes (and had been long since
 buried in the cinders of obliuiō did it receaue no more support
 from the tēporal sword, then it doth frō the sword of the spirit)
 being so deeply lanced, & cruelly wounded by the irresistable
 weapons wherwith *Ekins*, *Castro*, *Bellarminus*, *Baronius*, *Feuardē-
 tius*, *Becanus*, *Cano*, *Stapleton*, *Panagaroll*, & other valiant chāpions
 of the Catholike cause, haue copiously stored the Arsenals of
 their famous writings: yet wil I here (to remoue all ambiguity
 in behalfe of *S. Patrick*) furnish the scrip of your memoryes with
 fīue most bright stons taken vp out of the torrent of our glorious
 Apostls life, wherwith if you charge the sling of your tongues,
 the weakest among you shalbe able to encounter, & cast downe
 any temerarious, & *Goliath*-harted protestant that should vnder-
 take to renew the lost field, or to recouer the gayned breach, or
 to breath life a new into these fīue (for exāples sake) death-ficke
 members of the fift Ghospell. Euery King, & tēporall Prince is
 head of the Church within his own dominions, and signeories.
 The holy Sacramēt of the Eucharist, is but a bare type & naked
 figure: no religious worship is to be exhibited to the sacred re-
 liques of Saints: the Masse deserueth not the honour or na-
 me of a sacrifice, it being but a phantastical stage-show, fraught
 with ridiculous gesticulatiōs: sole & naked fayth is able to trā-
 port vs to the hauen of interminable happines. What, is this the
 symbole that *Patrick* hath planted with infatigable paynes, &
 roborated with stupendious miracles? Is this the forme of belief
 that hath ingendred in our worthy Ancestors such contempt of
 subluⁿ

sublunar felicity, such detestation of sensuall blandishments, & such thirst of heavenly beatitudes? Why then did Patrike seeke and accept of his mission from the Roman chaire c. 3. §. 2. & 4? Why did he procure her priuiledges and indults c. 17. §. 2? Why did he not misprize the title of Apostle, the office of Legat, the Pallium of Bishop she bestowed of him, c. 17. §. 33? Where doth he treat with Kinges, touching the vndergoing this care of preaching? Or where is the least mentiō to be found that he was employed by them in this charge? We find in this volume, c. 10 §. 2. & 4. that he reuoked to life, & enspirited againe, the dead bodies of Kinges, but neuer that he entituled them heads of the Church, & surely he was no lesse faythful in designing of these liuing vnder one supreme and soueraigne Pastour, then he was fortunate in reuiuing them. By S. Patrickes verdict then, not Kinges, but Bishops are gouernors of the Church & Presidents of fayth. The moderne sect-masters deprive you of the substāce, and substitute but a bare shadow of Christs body in the holy Eucharist. But more liberall is Patricke, who confidently teacheth (q) the bloud & body of our spouse, to be shrouded vnder these visible symbols c. 6. §. 6. & c. 16. §. 5. and stileth it, *a diuine Viaticum*, c. 10. §. 2. These pure Gospellers daigne not scarce the honor of sepulture to sacred bodies, of whose cinders S. Patrick deliuereth magnificent eulogies, & prophecieth gloriously c. 12 §. 5. and brought himsele frō Rome reliques of the Apostles & Martyrs, together with a sheet died with our Sauours bloud, causing the to be shrined sumptuously, & worshiped religiously c. 17. §. 3. *Calum* & *Luthers* progeny, are so incensed against the holy sacrifice of masse, that they are not only cōtent to abrogate the vse therof, but they would haue the very name obliterated. But S. Patrike was a most earnest establissher of the Masse, by the cōfessiō of protestants theselues, so that with the bare instrumēt used in that misterious oblatiō he wrought stupēdious signes, c. 11. §. 2. & deliuered many honorable encomiōs of it. Now as for saluatiō attained by sole fayth, the Proto-patriark of the fift gospell, is so serious to establish this wicked *Theorem*, that in fauour of it, he shameth not to discard canonickall Scripture; thinking perchance that himsele being the Apostle of a god & goddess *Bacchus* & *Venus* might by authority down waigh & over

b 2

beare the

the Apostle of Iesus Christ. s. Patricke was so farre from allowing of this exoticall and vnchristian paradoxe, the sluice to all flagitiousnesse, that he tearmeth with s. Iames, Fayth that is not animated by good workee, a dead, and life-lesse fayth, nay no. ayth at all, that in any wise auails towards our finall happinesse. By this Antithesis of these five articles in debate betweene vs and Protestants (not to enterlarge me any more in a cause so perspicuous in any dispassionate eye) the Antinomy or opposition of the fift ghospell, and s. Patrickes religion, is rendred so luculent and manifest, that the proudest Achilles of the Protestant side, vnlesse he be moone-sicke, wil neuer presume to accept of the combat on the open playne of s. Patrickes life. Now to declare the triall of so indifferent and vnpartiall a barre, and to flinche from the vnpreiudicate verdict of Saint Patricke (who liued within the compasse of the five prime ages of the confessed purity of fayth and religion) cannot but put all Catholikes, and especially Irishmen, in suspicion of their fraudulent dēportement, and foule wracking impostures, since it was Patrike that brought to them the brightsome light of true, and neuer fayling fayth, if euer she blazed her glorious beames on the face of Ireland (and I suppose none will be soe impudent as to deny she did) since it was Patricke that planted Ireland, a Paradise of pleasures, whether Elias would not disdain to be transported in his fiery Caoch to glut his mind with her marueilous delights, since it was he that consecrated her as it were a third heauen, whether S. Paul would willingly be rauished to contemplate her delightfull maruayles, since it was he that disimpestered her by the soueraigne influxion of his sacred benediction, of the encombrance of serpents, scorpions & other venemous animals, since it was he that beautifyeth her with the stately structures of religious monasteries, garnished her with many miriades of renowned Saints, enriched her with copious treasures of sacred priuiledges, so that scarce any corner can be found in Ireland, that is not sanctified with some worthy monument of his holy benediction. What hitherto we haue instanced in a more ample and diffuse manner concerning S. Patricke our chiefe patron and Apostle, the same we may auouch no lesse of S. Bridgit the seconde in the number of our
holy

DEDICATORY.

Am

holy patrons: how farre she was from houlding with Protestants, or breaking with Catholikes, her life will giue ample testimony. The same we may as well auerre of S. Columbe, who is the third in the glory of patronizing Ireland; for he taught no other religion in Britanny or the lesser Scotland, then that himselfe learned in Ireland, or the greater Scotland. What this religion was, Protestant or Papisticall, I leaue it to the arbitrement of any that wil with conscience peruse his life, which heere we haue compendiously set downe. Heare then, O worthy childre with an obsequious eare, the doctrin of your thrice worthy Father S. Patricke, and of your two other holy Patrons, bind it on your fingers, and write it in the tables of your hartes, to preuent that you sincke not so deepe in the gulse of true misery, as you haue soared high in the ayre of Christian glory, to preuent that the world, that hitherto hath proclaymed your impregnable fidelity, declayme not against your damnable perfidie: If sinners entise you, do not condescend to them; for their feete do run to euill. What greater euill can they runne into, then to varnish their nouuell religion, with the graue colours of venerable antiquity? Or what greater imposture can they impose on you, then to father their protestant paradoxes, on the primitiue Christians? Can any conceaue that our moderne sect-masters, after the reuolution of so many ages, see more clearely, or practise more faithfully, the religion that flourished in the first fīue centuryes after our redemption, then S. Patricke who liued within the compasse of the sayd tymes? O no! This bragge then of their pretended concordance with the Christians of these purer tymes, is a vaine flourish, a painted shew, a mere collusion. who is meanly conuersant in the Epistles of (a) Anacletus the first, Sixtus (b) the first, Euaristus (c) the first, Alexander (d) the first, or in (e) Dionysius, (f) Eusebius (g) Syluester (h) Damasus, or (i) Anastasius, but knowes what to hould, and embrace concerning the primacy, and headship of the Roman see? Who euer perused (k) Tertullian, (l) S. Cyprian, (m) S. Hilary, (n) S. Ambrose, (o) S. Hierome, (p) S. Augustine, but see how patently they confesse the reall presence of our Sauours bloud, & body in the

Prou. 1.

(a) Anac.
epist. 1. &

2.
(b) Sixtus
epist. 2.

(c) Euari.
epist. 1.

(d) Alex.
epist. 1.

(e) Diony.
epist. 2.

(f) Euseb.
epist. 3.

(g) Sylues.
in Concil.

Rom. c. 20
(h) Dam.
epist. 2. ad

Stephanū.

& Concil.
Africa.

(i) Anast.
ad Ger. &

Burgundia
Episcopos.

(k) Tert.
de resur.

holy carnis c. 8.

b 3

(l) Cyprian. epist. 54. (m) Hylar. lib. 8, de Trin. (n) Ambros. de Sacrament. lib. 5. cap. 4.
(o) Hiero. in Ezech lib. 14. (p) August. in Psal. 33.

holy Eucharist. There is none so little versed in (q) *Alexander*, (r) *Telephorus*, (s) *Anacletus*, (t) *S. Cyprian*, (u) *Euseb*, (x) *Syluester*, (y) *S. Hilary*, (z) *S. Hierome*, but can tell, that they acknowledge the masse to be a true and perfect sacrifice. Who is so alphabeticall a Controuertist, but can beare witnesse that (a) *Basil the Great*, (b) *Gregory Nissen*, (c) *Nazianzen* (d) *S. Ambrose*, (e) *S. Cyrill of Hierusalem*, (f) *S. Chrysostome*, (g) *S. Hierome*, allow of religious honour done to Saints reliques? Euery yesterday-reader of the famous monumets of the holy Fathers, can tel you that (h) *Origen*, (i) *Didimus Alexandrinus*, (k) *Cyril of Hierusalem*, (l) *Nazianzen*, (m) *S. Gregory Nyssen*, (n) *Theophilus Alexandrinus*, (o) *S. Hierome*, (p) *S. Anastasin*, (q) *Sedulius*, (r) *Saluianus*, openly teach and publikly professe the necessity of good works, and generally declaime against the Lutheran iustification by sole fayth.

By these points insisted vpon, and instanced by vs, you may learne the sympathy between vs moderne Catholikes and S. Patricke, & betweene S. Patrike and the Primitiue Christiāns: and on the contrary, discouer the discrepancy of the Protestāts, not only with s. Patricke, whome I am sure they wil discard for a very superstitious papist, but from all the current of the anciēt Catholiks, hauing no more alliance with thē, then truth with falshood, light with darkenes, or Christ with Belial. And to returne home, deere Contrymen, it is not they that conuerted Ireland, being a pagan Kingdome, but rather peruerterd her being a Catholike country, they haue not illuminated her faythlesse, with the light of faith, but on the contrary, obscured her faythfull with the fogge of heresy. For which respect that remarkable censure of *Tertullian* may be deseruedly pronounced of them: Of the administration of the word, what shall I say? Since it is their study, not to conuert the Ethnicks, but to peruert ours: and this glory they ayme at, if they may procure the ruine of such as stand, and not the erection of them that are prostrate; for their worke consists not of their owne proper building, but of the destruction of the truth; they digge vp our workes, to build their owne, so it comes to passe, that they contriue more easily the ruine of stāding houses, then the structure of ruinous buildings. Since it is so deere Contrymen, perseuer constantly to the end, in that fayth our glorious Apostle S. Patricke hath denounced & preached to you: keep your selues intrenched within the strong

lib. aduersus Gentiles (2) Hieron. aduersus Vigilantium.

DEDICATORY.

XV

Strong & impregnable fortresse of the Catholick Roman Church, which the fraud of heretiks shall neuer vndermine, nor the force of Tyrants could neuer ouerthrow, and to the new and late borne-ghospellers answere with Tertullian. *Who be yee?* *Tertullian*
Whence, and when came yee? Whence do yee now come abroad? Where did yee lurke so long? We neuer hitherto heard any thing of you. And with blessed Optatus: Show vs the beginning of your Chayre, yee *Optatus*
who claime to your selues holy Church? And with holy Hilary: You came newly, you rose too late, we haue what we ought to beleue touching Christ, the Church, and Sacraments; for we may well suspect that it is not long since you began to appeare, in regard that the good corne was sown, and grew before, and not after the darnel. You may likewise seuerely admonish them with that holy Doctour S. Hierom. *S. Jerome*
*Whosoever thou beeſt that art a teacher of new opinions, spare the Romas eares, spare the fayth that hath beene prayſed by the Apostles mouth. Why do you labour to teach vs after 400. (now 1500.) years? What we neuer heard of before? VVhy did you bring to light that which S. Peter, & S. Paul would not preach? VVithout this your fayth, the world hath beene Christian to this present day: I will professe being now an old man, that fayth wherein I was borne a child. Lastly you may iustly obiect to the goldē trumpet of the ghospel S. Paul, thundring out this terrible commination: But although we or an Angel from heauen, euangelize to you, beside that which we haue euangelized to you, be he Anathema or accursed. By this is most euidēt with what feare, with what care, with what solicitude, with what zeale nouelty is to be detested, and antiquity to be maintained, Protestancy to be auoided, & Catholik religion to be embraced, since it is not lawfull for S. Peter, S. Paul, S. Iohn, no nor the whole senat of the Apostls, nor yet for al the hostes of Angels, to set down any forme of belief, other then that which hath byn preached already. Now if the dissemination of the tares & new dogmats, be liable to this Apostolical Anathema or curse, & subiect to so heauy a cēsure, questionlesse the ēbracement of them is as damnable, & implyes no lesse then wrack of our souls euerlasting weale. the terror of which dreadful menace, I pray God by the merits of our glorious Patrōs & intercession of their numerous & holy progeny of Saints, that it may alway ſoud in your eares, & sinke into your harts to the end, that amidst the swelling billowes & boyling
waves*

Gal. 3.

waues of enraged heresy, you may sticke fast to the irremou-
able rocke of the Roman Church, by the stronge cable of true &
ancient Religion, and after attaine to that euerlasting beati-
tude, which God of his inexhausted munificence, bestoweth of
them that neuer change their fayth from him. For this and no
other end, haue I vndertaken this traduction of our glorious
Patrons liues. So wishing you deere Contrymen, all edifica-
tion, and furtherance in vertue, by the perusall of this little
Volume, & humbly begging for my selfe a part in your holy
deuotions, I will vpon confidence of your fauourable allow-
ance, take the quality of

*Your most obsequious seruant in all Christian
duty, Fr. B. B. one of the Irish
Franciscan Friars at Louain.*



ADVERTISEMENTS

TO THE READER.

FIRST (gentle Reader) I would haue thee vnderſtād, that in this Tranſlation of S. Patrickes life, I haue followed Iocelinus of Tornecſio, who had written it in latin aboue 400. yeares agoe, at the intreaty of S. Malachy Biſhop of Conerthen, of the right Reuerend Father in God Thomas, Lord Primate of Ireland, & of the honorable Knight Syr Iohn de Curcy, as himſelf ſignifyeth in his Preface, which togeather with many other celebrious and note-worthy thinges, I haue willingly left out, contenting my ſelfe in this preſent edition, to publiſh a ſummary abridgment of the matters, that are moſt remarkable, and beſt beſitting our tymes. If I learne that this my labour will proue gratefull, I will God willing, put my hand to an entiere edition.

Secondly, I would haue thee know, that in ſeuerall Chapters and paſſages, I haue for the latin word Britania, tranſlated England, wherof I would haue none to take aduantage. I know the Engliſh lay clayme to

S. Patricke, so doe the French, so doe the Moderne Scots . Therefore it was not my minde, or meaning to giue a decisiue verdict or suffrage in a matter so disputable on all sides, or to deprive any of the former nations of the right, or title they haue to him . For S. Patricke is too rich a iewell, to be lost but upon good euidence, and better then I haue alleadged.

Thirdly, concerning S. Bridgits life, I haue translated it partly out of Cogitosus her nephew (as some do thinke) and partly out of Capgrauē, & haue my selfe distinguished it by Chapters and Paragraphes otherwise then it is in the latin, thinking that the methode I obserued therein, would be more for thy spirituall profit, the ornament of the worke, and perspicuity of the life it selfe .

Fourthly, this summary of S. Columbes life, I haue abridged out of S. Adamnan, whome I haue preferred before many other authors, supposing that none will be so impudent, as to deny what hath beene deliuered from so holy, and innocuous a pen . Further for the latin worde Scotia, I haue most commonly translated Ireland, in regard that Ireland was anciently called Scotia, by the conspiring confession and uniforme consent of all learned Writers, and especially, because it is cleerer then midday, that my Authour meaneth by the latin word Scotia, Ireland, which he
calls

calls sometymes Scotia, and sometimes Hibernia, in one and the selfe same paragraphe, whereof see cleere and undeniable proofes lib. 2. cap. 6. §. 1. and lib. 3. cap. 2. §. 1. Which wee haue faythfully translated as they lye in the latin, to show with what sincerity and candour, and upon what iustifyable groundes, we haue proceeded in this matter.

Fiftly gentle Reader, I trust that as the desire of of aduancing thy spirituall profit, made me undertake this translation: so thou wilt be pleased of thy curtesy to correct patiently, or to couer charitably, the faults escaped both in the English, and print. Truly were I able (as I was not) to inuest these Saints liues in a lofty and magnificent stile, yet would I preferre a plaine and simple phrase. I know that would sound sweetest in the eare, but this sinketh deepest into the hart, whereof holy Scriptures written in a phrase plaine inough, giue abundant testimony. But as for the faults of the presse, they could not but be many, by reason of my owne absence from the Print: the most principall I haue noted downe in the correctiue table, the rest I leaue to thy fauourable correction, Farewell.

Advertisement to the Reader.
XIX
and the self-same paragraph, which of course
and considerable profits. 2. cap. 6. 1. and
lib. 3. cap. 2. 1. 1. Which see here
translated as they lie in the Latin, to show what
fidelity and candour, and upon what
grounds, the same proceeded in this matter.
To the good Reader, I trust that as the object
of admiring the spiritual profit, and as
take this translation: To show what is
likely to correct himself, or recover himself, the
facts of which both in the English, and Latin.
I have not (as I was not) to make this
a point of my translation, but to show
a point of my translation. I know that would
interest in the case, but this book is
but a point of my translation, and as for
the point of the case, they could not be made, by
reason of my own absence from the point: the most
part of which I have noted down in the correction table,
and so I leave to thy favourable correction. Farewell.



THE LIFE OF THE
GLORIOUS BISHOP
SAINT PATRICKE
APOSTLE AND PRIMAT
OF IRELAND.

*Of S. Patrickes Country, Parents, Byrth, and some
miracles wrought by him in his Infancy.*

CHAP. I.

IN the village of *Taburnia* in *Brittany*,
hard by *Emptor Towne*, in the South of
England, there liued a man named
Calphurnius, who took to wife a french
Damoiselle named *Conquesa*, Neece to *S. Martin*
Archbishop of Tours in France. This holy couple,
liued together in great sanctity, and perfectiō,
being iust before God, and walking in his iusti-
fications, and commandements without blame.
In proceſſe of tyme, it pleased God to blesse
them with a holy, and happy issue, whome they
named *Patricke*, who was no sooner regenerated

A

in

2 *The life of the glorious Bishop S. Patricke.*

in the lauer of holy Baptisme, but God began to denounce to the world, his admirable sanctity, by the voyce of stupendious miracles, in māner following.

2. A certaine man stricken with blindnes from his mothers wombe, named *Gormas*, heard in his sleep a voyce commanding him with the right hād of the child *Patrick* (newly christened) to make the signe of the Crosse on the ground: which voice added further, that thereupon would gush out a vaine of liuing water, wherewith if he washed his eyes, he should recouer his sight. The man obeyed the diuine oracle, & found the vertue of Siloe reiterated in that miraculous fountaine: Nay (which is more prodigious) at the same tyme, his spirituall eyes were opened, being illustrated with the giift of infused knowledges, so that of an ignorant blind man, he became a learned Reader, and vnderstander of holy Scriptures.

The signe of the crosse.

3. The holy child *Patricke*, encreasing in yeares, grew likewise in grace, and as a shop full fraught with sweet perfumes, breathed forth the fragrant odours of astonishing miracles. In *Emp-
tor Towne*, where the holy child and his sister *Lupita* were brought vppe, vnder the care of an Aunt

The life of the glorious Bishop S. Patricke.

Aunt of theirs, after the dissolving of the frost, a certaine sinke, or Vante, did so swell up with waters, that it threatned the destruction of many houses, and particularly the inundation did overwhelm the house wherein the holy child liued, so that al the household staffe was ouerflowen: the Blessed child being hungry, called to his Nurce for bread: Who answered, that he was neerer drowning, then getting any thing to eate. With that the holy child dipped his fingers in the swelling waters, and sprinckling them thrice ouer the same with the signe of the holy Crosse, commanded the sinke in the name of the most holy Trinity, to retyre. It was a wounder to see, the inundation ceased, the sinke or Vault became sodainly dry. For from his sacred fingers, it seemed to the that stood by, in lieu of droppes of water, sparckles of fire to issue forth, which dryed vp those swelling waters.

4. On a certaine day in the winter tyme, the holy child being among a company of his play-fellowes, gathered vp in his lap some pieces of Ice, and carrying them home, layd them on the floor. To whome his Nurce sayd, that it had beene better, and much more fitting for the season, to haue brought home wood for the fire, then so to play

4 *The life of the glorious Bishop S. Patricke.*

the wanton with the peeces of Ice. The sweet child answered wisely, saying: It is easy for the Author of nature, to dispense with the course of nature, and to make euen this frozen water, seruiceable for the vse of fire: Then he layd the peeces together, and after praying and making the signe of the Crosse vpon them, he blew them: with that they tooke fire, which cast out such flammes, and heat, as yeelded forth not only the benefit of warmth, but also ministred great matter of admiratiō to all that saw it: which, what els could the same foresheew, but that this great Saint, should inflame the cold and frozen hartes of many, and with the word of God, breathed from his sacred soule, inflame them in the loue of so potent a Lord?

y. One tyme as *Lupita*, *S. Patrickes* sister, went to weane the lambes from their Dames, she fell, and in falling burst her head against a sharpedged Flint, that wounded her cruelly: many ran to see that great mischance, and among them the Blessed child *Patricke*, who by making the signe of the crosse on her forehead, restored her to perfect health. In like manner did the Blessed child reuue his Vncle, who dyed of suddayne death, by making the signe of the Crosse vpon him, and offering his deuout prayers for him. *S. Patricke*

was

The life of the glorious Bishop S. Patricke. 3

was by his Aunt, deputed to the charge of keeping sheep; One day, as he ledd them out to their pasture, there rushed out of a wood hard by, a famished wolfe, who carryed away one of the sheep: his Aunt missing the sheep, imputed the losse of it to the Saints negligēce, in performing his charge: he supported patiently her vnderferued check, & prayed to God earnestly for the bringing back of the lost sheep. Behould the next morning, the Wolfe came carying the sheep in his mouth, & layd the same before the Saint, and so went his way. The holy child's Nurce in her sickenes longed much for hony, but none being to be gotten, she fell a greewing and lamenting: the holy child, blessing a cup of cold water, conuerted it into hony, and gaue it to his Nurce, wherewith she satisfied her longing, and recovered her health perfectly.

6. A noble man that liued in *Emptor-Towne*, forced S. *Patrickes* Aunt, to vndergo the heavy yoke of seruitude, giuing her in charge to cleanse or empty euery day, the dirt and filth of a great stable or Ox-stall, where many Oxen and Horses were stabled. The vertuous woman supported with great meeknes this affliction, as comming from the hand of God. But S. *Patricke* offering

4 *The life of the glorious Bishop S. Patricke.*

the wanton with the peeces of Ice. The sweet child answered wisely, saying: It is easy for the Author of nature, to dispense with the course of nature, and to make euen this frozen water, seruiceable for the vse of fire: Then he layd the peeces together, and after praying and making the signe of the Crosse vpon them, he blew them: with that they tooke fire, which cast out such flammes, and heat, as yeelded forth not only the benefit of warmth, but also ministred great matter of admiratiō to all that saw it: which, what els could the same foreshew, but that this great Saint, should inflame the cold and frozen hartes of many, and with the word of God, breathed from his sacred soule, inflame them in the loue of so potent a Lord?

y. One tyme as *Lupita*, *S. Patricke's* sister, went to weane the lambes from their Dames, she fell, and in falling burst her head against a sharp edged Flint, that wounded her cruelly: many ran to see that great mischance, and among them the Blessed child *Patricke*, who by making the signe of the crosse on her forehead, restored her to perfect health. In like manner did the Blessed child reuiue his Vncle, who dyed of suddayne death, by making the signe of the Crosse vpon him, and offering his deuout prayers for him. *S. Patricke*

was

The life of the glorious Bishop S. Patricke. 3

was by his Aunt, deputed to the charge of keeping sheep; One day, as he ledd them out to their pasture, there rushed out of a wood hard by, a famished wolfe, who carryed away one of the sheep: his Aunt missing the sheep, imputed the losse of it to the Saints negligēce, in performing his charge: he supported patiently her vnderferued check, & prayed to God earnestly for the bringing back of the lost sheep. Behould the next morning, the Wolfe came carying the sheep in his mouth, & layd the same before the Saint, and so went his way. The holy child's Nurce in her sickenes longed much for hony, but none being to be gotten, she fell a greeuing and lamenting: the holy child, blessing a cup of cold water, conuerted it into hony, and gaue it to his Nurce, wherewith she satisfied her longing, and recouered her health perfectly.

6. A noble man that liued in *Emptor-Towne*, forced S. *Patrickes* Aunt, to vndergo the heavy yoke of seruitude, giuing her in charge to cleanse or empty euery day, the dirt and filth of a great stable or Ox-stall, where many Oxen and Horses were stabled. The vertuous woman supported with great meeknes this affliction, as comming from the hand of God. But S. *Patricke* offering

6 *The life of the glorious Bishop S. Patricke.*

his prayers to God for his Aunt, all the roomes were made cleane, & so continued for a long time without any human help: which great miracle exciting all men to admiration, was the cause that the woman was set at liberty, and the Saint held in great veneration.

7. The admirable progresse the holy childe made in the course of vertue, went farre beyond the number of his yeares: for his tender breast abounded with plenty of diuine gifts, that pure receptacle was enriched and stored with all vertues, so that in the slippery course of youth, he slid not into any lapse that might ly as a stayne on the spottles robe of his chastity; such was his care in keeping the integrity both of soule and body vnblemished. And albeit the inward motiō of grace did instruct, and direct him in all his actions, yet when he came to competent yeares, his parents tooke care for his trayning vp in learning. The child plyed his booke very diligently & particularly he gaue himselfe to learne Psalmes, Hymnes, and spiritual Canticles, which he got by hart; for euē from the prime of his youth, he was wont every day to say the whole Psalter. His tender body he chastised with fastings, watchinges, and other exercises of deuotion; exhibiting it a liuely

Fastes,
Wat-
chinges,
& other
workes
of Pen-
nance.

host

The life of the glorious Bishop S. Patricke. 7
holy, holy, and pleasing to God, & representing
in his mortall body, the life of an Angel with-
out a body.

*Of S. Patricks being carryed into Ireland: and of his
captivity, and release from the yoke of servitude.*

CHAP. II.

FIER tryeth gold, and the furnace of tribula-
tion the iust: to the end, that *S. Patricks* ver-
tues should becom more illustrious, & his crown
of blisse more glorious, he was exposed to the as-
saults of tentation. For some Pirates, breakinge
into England, carryed away many captiues, and
among the rest *S. Patricke*, being then sixtene
yeares old, of whome they made sale in Ireland
to a certaine Pagan petty-king named *Milchoe*,
who raigned in the North. By *Milchoes* appoin-
tment, *S. Patricke* was deputed to the seruile
charge of keeping Hogges: the holy youth, im-
braced patiētly Gods disposition, & omitted not
in the meane season to exercise himself in deuotiō
& in the care of his saluation. An hundred times
a day, and as many more in the night, did he pro-
strate himselfe in prayer before God. As for his
fastes, they were admirable, liuing on roots, hear-
bes,

8 *The life of the glorious Bishop S. Patricke.*
bes, and such other slight food, and full often
without any corporall sustenance, neyther could
the rigour of the season, or sharpenes of the wea-
ther, cause him at any tyme to intermit his exer-
cises of deuotion.

2. After the enduring of six yeares captiui-
ty, the Blessed Saint ceased not with vnfatigable
groanes, and feruent prayers, to sollicite the diuine
Maiesty in behalfe of his freedome, & returne to
his natiue soyle, and parents. Whereupon one day
as he was in prayer, an Angel appeared to him, as-
suring him that his fastes, and prayers had ascen-
ded vp in the sight of God, & that his releasement
was neere at hand. The Angel added further, that
himselſe was named *Victor*, that he was peculiarly
deputed to his custody, and that at all occasions
he would be ready to relecue, and assist him. Then
the Angel directed the Saint to a place which the
Swine had digged and rooted vp, where he was to
find a summe of gold wherewith to pay his ran-
some. Moreover the Angell told him, that at the
next haven there was a Ship bound for England,
which could not (God appoynting it so) haue a
fauourable wind without his presence.

3. *S. Patricke* hauing payd his ranſome to
his greedy, and cruell Lord, hastened to the ha-
uen

The life of the glorious Bishop of Patrick.

Then fore he went to him by the Angel, where im-
barking himselfe in the formentioned Ship, after
thre dayes sayling (the windes being favourable)
they arrived safely on the coast of England, where
going ashore, in traueling through a solitary, and
bare Country, some foure & twenty dayes to-
gether, they began to feel the extremity of hun-
ger. So Patrick all this while ceased not to preach
vnto them the kingdome of heauen, and the faith
of the most holy Trinity, but they wilfully shut
their eyes against the light of truth, until that vo-
cation; the mistis of vertue, gaue them understā-
ding: for being pinched with the implacable rage
of hunger, the eldest of them broke out into these
wordes: Thou seest, O warrior of Christ, what
extremity we are brought, inuocate then thy God, whose
omnipotency thou blashest, to the end, that tasting of his
liberality, we may be incited to adore, & acknowledge
his Majesty. Saint Patrick offered up his prayers
to God in their behalfe, and loe suddenly there
appeared a heaue of Shewes, and with honey in such
plenty, that they releued their present distresse,
and were wel provided for against their future ne-
cessities. And though for the present they both
thanked God, and had his Saint in great veneration;
yet the smiling gale of prosperity & plenty
ingendred

40 *The life of the glorious Bishop S. Patricke.*

ingendred in them an obliuion of their bountifull benefactour, and ingratitude for his singuler benefite, in so much that of that miraculous prouision, they offered victimes and sacrifices to their Idols, and after eate of them, of which idolatrous victuals S. Patricke would not in any case tast, albeit he were earnestly intreated therunto, but by Gods fauour, fasted out twenty dayes without any kind of corporall sustenance.

4. Least the greatnes of miraculous signes or fastes, should extoll Godds chosen vessell *Saint Patricke*, the Angell of Satan was permitted to buffet him. One night, the prince of darknes rushed vpon the Saint so fiercely, that he depriued him of the vse, and exercise of his members, and senses, and thus molested him for the space of three dayes: the Saint in his distresse had recourse to God, his sure, and soueraigne refuge, twice inuoking for his helpe, *Elias the prince of Prophtes*: Elias being sent by our Lord, chased away that diabollicall tentation, restored the Saint to the vse of his senses, and members, illustrating him both inwardly & outwardly with immense splendour. The Saint ouercoming this assault of the aduersary, together with some other difficultyes in the way, returned home to his native soyle, to the vnspeakable

The in-
uocatio
of Saints

The life of the glorious Bishop S. Patricke. 11
speable joy of his Parents, who requested him with
teares in their eyes, not to deprive them any more
of the contentment Parents reap of their childrens
presence. The mirror of obedience Patricke, out
of reuerence & respect to his Parents, remayning
with them for a while.

*Of a vision Saint Patricke had touching the conuersion
of Ireland: of his iourney to Rome, where he was
made Bishop, and of his mission by the Popes bo-
lynes for Ireland.*

CHAP. III.

WHILE S. Patricke liued with his Fa-
ther, one night, he saw in a vision as it
were a man of a comely countenance, and eariage,
bringing many letters from Ireland, and giuinge
him one to reade: which when he began to reade,
he found written in the very beginning: *Hec est
vox Hibernigenarum.* This is the voyce of the Irish
nation. Hauing read the beginning, and inten-
ding to go on with the rest, it seemed to him that
he saw in spirite, the Irish infants shut vp yet in
their mothers wombes, crying to him with a loud
voice: We pray thee, O holy mā Patrick, that thou
come, & conuerse with vs & set vs free. The Saint

12. *The life of the glorious Bishop S. Patricke.*
could not read any further, but awaking out of
 sleepe, he rendered many shankes to God, and by
 reason of the vision, he perswaded himselfe, that
 God called him to conuert the Irish nation, that
 seemed to craue and desire his presence: & being
 desirous to know further the diuine pleasure tou-
 ching this affaire, he had recourse to God, who by
 the Angel Victor, commaunded him to repaire
 into France, there to be trayned vp in Christian
 learning, and discipline.

2. *S. Patricke*, as God appointed him, went
 into France, and there repaired to S. German Bi-
 shop of *Antifiodorum*, with whome he liued some
 eighteen yeares, at which tyme he employed in stu-
 dying the holy Scriptures: He was by S. German
 promoted to holy orders successively, & lastly in-
 vested with the sacred order of Priesthood. Saint
 Patricks earnest desire of attayning to greater gra-
 ce of diuine knowledge, made him repaire to his
 Vncle S. *Martin* Archbishop of *Tours*: this holy
 Bishop being a Monke himselfe, cloathed his Ne-
 phew *Patricke* with a monkes weed, and instructed
 him in regular discipline, and monasticall obser-
 uances, which the Saint embraced very willingly,
 and according to the renour of them, directed his
 life alwayes after. So taking their leaves each of
 other,

Holy
orders
Priest-
hood.

S. Pa-
tricke
was a
Monke.

After S. Patricke returned to his old maister S. German againe

3. S. Patricke determined with himselfe to go to Rome, to be better instructed in the Ecclesiastical constitutions, and Canons: being desirous with all that his journey for Ireland might be approved, and ratified by Apostolicall authority; which his determination when he opened to S. German, he liked well thereof, and ioyned with him the seruāt of God Sergerius the Priest as a comfort in his trauailes, & as a faythfull witnes of his holy conuersation. Setting himselfe on his way, by diuine inspiration he went to a certaine Ermite of great fame, sanctity, and merit, named Iustus, liuing in an Ile of the Tyrhene Sea, where after charitable salutations, and some spirituall conference passing betweene them, the holy man Iustus, delivered to S. Patricke a little staffe, which he sayd he receaued out of our Sauours owne handes, to giue to him. Saint Patricke after some dayes abode with the seruāt of God Iustus, went on his iourney to Rome, being enriched with that holy staffe, that God had sent him. O singular giift descending from the Father of lights! For as by Moyse's Rod, God wrought many prodigious wondrous in bringing the Israelites out of the house of bon-

S. Patricke would not vndergo the conuersion without the Popes speciall leaue.

14 *The life of the glorious Bishop S. Patricke.*
dage, so by this holy staffe, which himselfe sent to
his true seruant *Patricke*, did he worke wonderful
miracles in the conuersion of many Nations.

4. After the Saints safe arriuell at Rome, he
visited with great deuotion, and reuerence, the
memories of the Apostles, and Martyrs, & com-
ming to the Popes acquaintāce, his holynes admit-
ted him to great fauour, & grace. There sate then
in the Apostolicall chayre (both by name, and
conuersation) Pope *Celestinus* the first, the three
and fortith after *S. Peeter*. The Popes holynes
finding *S. Patricke* sound in fayth, learning, and
sanctity, consecrated him Bishop, & determined
to employ him in the conuersion of Ireland. His
holynes had sent before into Ireland for that end,
another Doctour named *Palladius* his owne Arch-
deacon, on whō he bestowed store of bookes with
Reliques of the Apostles *S. Peter*, and *S. Paul*, &
of many other Martyrs. But he finding the Irish
nation, obstinately bent against the doctrine of
truth, departed from Ireland, & intending to re-
turne backe to Rome, dyed in the way. The Po-
pes holynes being certified of *Palladius* death,
commanded *S. Patricke* to succeed him, in that
charge of preaching the Ghospell to the Irish na-
tion. *S. Patricke*, with twenty more famous for
learning

S. Pa-
tricke
honou-
red the
reliques
of Mar-
tyrs, &
prayed
at their
shrines.

S. Pat.
was ma-
de Bi-
shop by
the Po-
pe.

S. Pa-
trickes
mission.

The life of the glorious Bishop S. Patricke. 15
learning, and sanctity, whome his holynes had gi-
uen him as his coadiutors in that great worke he
was to vndertake, set himselfe on his iourney tow-
ardes Ireland: In the way he repaired to his ould
master and instructor, S. German, of whose guift
he receaued chalices, vestements, and other like
Church stufte.

5. As S. Patricke tooke shipping in England
for to passe into Ireland, where a poore leaper be-
sought the Saint most earnestly to carry him into
Ireland, the Saint of the aboundance of his piety
cōdescended to the distressed leapers request, but
the Mariners would not in any case admit him in-
to the Shippe: the Saint ful of confidence in God,
cast out into the sea a hallowed Altar stone, which
his holynes had bestowed vpon him, and made
the leaper to sit on it. O prodigious wonder,
that stone set on & loaden in that manner, being
supported by the Head corner stone, floated on the
waues against its owne nature, and went side by
side with the Shippe all the seas ouer, and euen
with it came to the shore. When they came in
sight of the land, the Saint saw an host of Diuells
inuironing the lland, and opposing themselues as
a strong Bulwarke, to hinder his entrance into
the Country. But the Saint was nothing terri-
fied

hallow-
ed Altar
stones.

16 *The life of the glorious Bishop S. Patrick.*
fied at the sight of these vgly spiries, knowing
that there were more, and farre more potent with
him; then against him: wherefore making the
victorious signe of the Crosse against them; he
chased away all that army of diabolicall fiendes.

*Of S. Patrickes arrivall in Ireland: of the conversion of
a noble Man named Dichum, and of many mira-
cles wrought by the Saint.*

CHAP. III.

S AINT Patrick with his holy family, landed
at Inverds haven in Leinster, and thence, ha-
ving first refreshed him after his long navigatio,
sailed towards the North: for he had a great de-
fire to bring *Milcho*, in whose service he was all the
tyme of his bondage, to the knowledge of the true
God, and of his Religion; but God disposing it so
for the greater gaine of soules, the Saint arrived
in *Ulster*, where being ready to go ashore, a mul-
titude of Pagans stood there in a readines to hin-
der his entrance; for the Magicians, and Divines
of that Region, prophcyed of his coming in
manner following: *There will one come with his
crowne shaken, & in his hand a crooked staffe, his table
shall be set in the East of his house, and his people shall*

stand

Stand behind him, from his table he wil sing blasphemies and all his family will answere, Amen, Amen: This man when he shal come, will destroy our Gods, ouerthrow our Altars, and Temples, seduce the people after him, he will subdue, or cut off our Kings, that will resist him, and his doctrine shall raigne for euer. Which moued Leogarius the sonne of Neil being then the Monarch of Ireland, to commaunde his subiects throughout all his dominions, to watch al the hauens, and ports, to the end, they might driue S. Patricke away, whersoever he meant to land.

2. As S. Patricke went to the shoare, being all alone, the cruell Pagans incited a most fierce dogge to assaile the Saint, but the Dogge no sooner saw Gods seruant, but he became mute, and as stiffe as a stone, which when a certaine man of great strength, of a huge stature, and fierce spirit, named *Dichu*, saw, he drew out his sword, thinking to kill the Saint, but God opposinge the sheild of his diuine protection, all his strength fayled him, and such a stifnes grew ouer al his body, that he could neyther sturre hand, nor foot. The noble man seeing this great miracle wrought vpon himselfe, became another man; for he, and al his house beleeuing in Christ, were baptised, & *Dichu* hauing obtayned health both of soule, and body,

18 *The life of the glorious Bishop S. Patricke* .

bestowed vpon *Saint Patricke* the place where that miracle hapned , with all the appertenances for the building of a church . The place is called , S . *Patrickes Barne* euen to this day : in proceſſe of tyme, the Saint built thereon a faire Monastery, which he furnished with a company of perfect Monkes, ouer whome he placed S . *Dunnius* his owne disciple, as Abbot .

Sauall,
that is S .
Patrickes
grange .

S . Pa-
trike
ſaid
maſſe .

3. One day as the Saint ſayd Maſſe in the ſayd Church, a ſacrilegious Magician, the child of perdition ſtood without, and with a rodd put in at the window, caſt down the chalice, & ſhed the holy Sacrament; but God without delay ſeuerely puniſhed ſo wicked a ſacrilege , for the earth opening his mouth after a moſt ſtrange manner, deuoured the Magician, who deſcended a liue downe to hell : the Saint ſorrowed much for the effuſion of the Chalice, and as he afflicted himſelfe with bitter teares , the Chalice by diuine vertue was erected in its owne place with the ſacrament ſo entyre, that there appeared no ſigne, nor marke of the effuſion. The ſame ſeuerer reuenge did almighty God exerciſe vpon another Magitian , for attempting to kill the Saint.

4. S . *Patricke* leauing his furniture in the cuſtody of *Dichu*, his fiſt begotten in Chriſt, wēt
himſelfe

himselfe, as he had purposed often, to visit his old Master *Milchoe*, in hope by his preaching to subdue him to the sweet yoke of our Saviour, but the wicked wretch fearing that *S. Patricke's* efficacious preaching should soften his stony hart, and withal disdayning to submit himselfe to the doctrine of him, who in former tymes had beene his slaue, when he heard of the Saints approching, being giuen ouer into a reprobate sense, and gatheringe all his substance in a heap together, he set fire to it, and after cast himselfe into the midst of the flames, as a sacrifice to the infernall Furies: But *Milchoes* two Daughters, were conuerted to the faith by *Saint Patricke*, and receaued the grace of Baptisme, wherein both were named *Emeria*. These holy virgins were endued in their life, with many ornaments both of grace, and vertue; and the many miracles wherewith according to *S. Patricke's* prophecie God honoured their sepulcher in *Cluainbron*, giue euident testimony, that they are translated to a better life.

Miracles
wrought
at the se-
pulcher
of Saints

5. As *S. Patricke* passed through the coutry, sowing the seed of euangelicall doctrine, he became acquainted with a youth named *Mochma*, whome by diuine inspiratiō he knew would proue a chosen vessell; the holy youth *Mochma*, imbra-

20 *The life of the glorious Bishop S. Patricke.*

ced willingly *S. Patricke's* doctrine; the Saint himselfe baptised him, and taught him his crosse row. The youth within the compasse of one month learned all the psalter, and before a yeare came to an end, attayned the vnderstanding of holy Scriptures. After a while as *S. Patricke* passed by that place, *Mochna* repaired to him, and being both in talke of diuine matters, a pastorall staffe sent from heauen, fell iust betweene them: *S. Patricke* tooke great ioy in that miraculous giift, & turning to *Mochna*, sayd to him: Know my deereft child, that by this pastorall staffe, you are designed to take vpon you the charge of soules, promoting him therefore (though much against his will) to holy orders, at last he installed him Bishop of *Edruim*. *S. Mochna* did great good in the Church of God, by meanes of his holy conuersation, and singular doctrine, and ascended to the triumphant, being indued with the ornaments of rare vertues, and glory of many miracles.

Holy
orders.

6. *Leogarius* the Monarch, to keepe his subiectes in awe, and subiection, constrayned all his Princes, and great Lords, to giue him hostages of their loyalty, amōg others he had *Dichues* sonnes as pledges of their Fathers fidelity: when King *Leogarius*, who was wholly addicted to superstitiō,
and

and idolatry, heard that *Dichu* and all his family was converted to the Christian Religion, he fell into a great rage, and chafe against him, & commanded that his two sonnes, who where hostages should be put to death, by keeping all manner of liquour, and drinke from them. The Saint knowing by diuine reuelation of that most cruel commandement, had his recourse to his wonted weapons of holy prayer; and loe the night following, an Angell comming into the prison, presented to the young noble men a soueraigne liquor, that quenched their present thirst: and which is farre more strange, extinguished in them all appetit of drinking, vntil within a few dayes he came againe, and released them at *S. Patrickes* intercession.

How S. Patricke prophesied that S. Benignus should succeed him in the Primacy of Ireland, and of many hard conflictes the Saint had with King Leogarius, and his Magitians.

CHAP. V.

THE solemn feast of our Saviours triumphant Resurrection approached, which *S. Patricke* determined to celebrat with great solemnity in a fayre, and spacious field called, *Breage*,
C 3 and

and there by euangelizing the Kingdome of heauen, and administring the sacrament of holy Baptisme, to encrease the number of the faythful; for which end he went to a certaine noble mā's house, hard by the field aforesayd . The noble man, whose name was *Sesgnen*, entertayned the Saint very courteously, and was himselfe with all his house, conuerted to the true fayth . This noble man had a Son, whom at the sacred font, the Saint called *Benignus*, a name rightly beseeming him; for in his life and demeanour, he was most benigne and sweet, being beloued both of God & men, worthy of eternall glory in heauen, and to be reuerenced of all men vpon earth . This holy child could not be separated from the company of the Saint; for when the Saint layd him downe to rest, the child stealing from his Father and Mother, fell downe at his feet, imbracing the very louingly, and fixing many a sweete kisse vpon them . The next morning as the Saint got vp into his Coach, hauing one foot in the boote of his Coach & another vpon the ground, the child tooke him by the feet, beseeching him after a most earnest manner, not to leaue him behind : and returning to his Parents, that laboured to detayne him, he sayd weeping, & crying out aloud; *Get you hence,*
Get

Get you hence, dismisſe me, I pray you, that I may follow my ſpirituall Father. The Saint behoulding, & admiring ſuch great deuotion in ſuch a tender breſt, gaue the child his benediction, & prophe- cied, that he ſhould be his Succeſſour in the Pri- matſhip of Ireland, which thing fell out accor- dingly.

2. The holy Biſhop ſolemnized the Paſchall feaſt in the foreſayd field, and according to the cuſtome of holy Church, did light the candells with hallowed fire. The Idolatrous people cele- brating at that tyme, a great ſolemne feaſt of theirs called Rach, in which feaſt (dedicated to the Prince of darknes) the children of darcknes uſed no light, for it was the cuſtome with them, to quench the fire in all places thereaboutes, and it was treaſon for any to light it, before it were ſcene lighted in the Kings pallace. King Leogarius with all his nobility, then kept court at Tarach his principall howſe, from whence ſeeing the fire, which the Saint had kindled, he raged extremely, and diligently inquired who preſumed to attempt ſuch a matter. One who was in the company pre- ſently anſwared, as it were by way of prophecy; If this fire be not extinguished this night, the kindler of it with his followers, ſhal beare rule in all

Candels
uſed in
the di-
uine of-
fice.

hallow-
ing of
fire on
Eaſter
ſaturday

24 *The life of the glorious Bishop S. Patricke*
all this kingdome. The King being wholly incen-
sed hereat, hastned with all expedition to quench
the same, taking with him thrice nine, that is 27
chariots, in regard that his Magicians put him in
the head, that that number was fortunate, and
prosperous. Vpō the sight of all these chariots, the
Saint sung that verse of the psalme. *These in char-*
riots, and these in horses, but we will inuocate in the
name of the Lord our God. When the King came
neere the place, he sent for the Saint, cōmanding
him to make his appearance before him. The di-
uine office being ended, the Saint came, but no-
ne of the Courtiers, as the King commanded, ex-
hibited him any reuerence or honour, except one
Hercus, who rose & saluted the Saint very offici-
ously. The Saint gaue him his benediction,
and promised him life euerlasting. *Hercus* recei-
uing the grace of regeneration, and leading a life
conspicuous both for miracles and vertues, being
after made Bishop, departed to a better life in the
citty of *Slane*.

Psal. 19.
v. 8.

3. A certaine Magician that was in great fa-
uour with the King, & whome the King honou-
red as a God, opposed himself against S. *Patricke*,
euen in the same kind that *Simon Magus* resisted
the Apostle S. *Peter*: the miserable wretch being
eueuated

elevated in the ayre by the ministry of Diuels, the King and the people looked after him, as if he were to scale the heavens, but the glorious Saint with the force of his fervent prayers, cast him downe vnto the ground, where dashing his head against a hard flint, he redred vp his wicked soule, as a pray to the infernall Fiendes.

4. The Magitians death put the King in a great rage, so that with a great troupe well appointed for so cruell a massacre, he attempted to kill the Saint. Who perceiving their desperate intention, began to sing that verse of the Psalme: *Let God arise, and let his ennemyes be disperfed, let them that hate him fly from his face.* Almighty God, in whose protection the Saint was, with thunder and lightning stroke some of them downe starke dead, and the rest he put to flight. The King hating but foure in his company, hid himselfe in a close roome from the fury of God: the Queene falling prostrate before the Saint, undertooke in the behalfe of her husband, that he would adore the true God, & submit himselfe to the Saints directions, who praying to Almighty God, the vehement storme ceased; The King came, as the Queen had promised, couering with the vaile of humility the obstinate malice of his hart, in shew and outward

Psal. 67
v. 1.

adoration acknowledging the soueraigne maiesty of God, he intreated the Saint, that he would be pleased to come to his court, promising that he would be wholly directed & gouerned by the St. wherto he condescended, albeit he were not ignorant of the Kings deep & wicked dissimulation.

5. But the wicked King being obdurate in his malice, beset al the way, wherby the Saint was to passe, with armed chariots; for euery seuerall passage he belayd with nine chariots, to the end if he escaped one passage, he should be intrapt in another. But the malice of man, cannot preuaile against the goodnes of God, who conducted his true seruant *Patrick* with eight more, and the holy youth *Benignus* inuisible through the midst of their blood-thirsting ennemyes to *Taragh*, where the King kept court. When the Saint entred the Kings pallace, none did exhibite him: any honor, or reuerence, excepting the Kings Poet, who with great submission saluted him: which was reputed in him to iustice, for he receaued the grace of baptism, & the poems, which before he sung in honor of the false Gods, thence forwards he imploied in praying the true and liuing God.

6. The wicked King seeing he could not by force cut off the Saint, attempted to make him a-

-obs

Q

away

way by fraude; for by the hand of his Magitiā, he offered the Saint a poysoned cuppe, which to the great astonishment of all the company, he drunke off without receauing any damage thereby, but the Magitian fearing to be overcome with his diabolicall spels, caused a fantasticall snow to fall ouer all the adioyning country: in like manner by force of his magical charmes, he ouercast all the land with a palpable darknes, the one or other he was not able to remoue, as himselfe publickly confessed. But S. Patricke, the child of light, offering his deuout prayers to the Sunne of iustice, chased away both the fantasticall snow, and diabolicall darknes: the people of that Region, who sat in darknes, now seeing this great light, praysed the true God & magnified his holy seruāc S. Patricke

7. All this could not bring the child of Belliall, the Magitian, to any good; therefore to discern the light of fayth from the darkenes of idolatry, & the verity of true doctrine, from the vanity of magical leuity, a new course of tryal was set downe: For by the appointment of al the company, S. Patricke, and the Magitian according therunto, a new house was built after a strange & extraordinary manner, the one halfe being made of greene Oake, the other of dry, and withered Timber, or of new bowell, y^e D^e and g^engag d^ene or then

26 *The life of the glorious Bishop S. Patrick.*
adoration acknowledging the foueraigne maiesty
of God, he intreated the Saint, that he would be
pleased to come to his court, promising that he
would be wholly directed & gouerned by the S.
wherto he condescended, albeit he were not igno-
rant of the Kings deep & wicked dissimulations

5. But the wicked King being obdurate in
his malice, beset al the way, wherby the Saint was
to passe, with armed chariots; for euery seuerall
passage he belayd with nine chariots, to the end if
he escaped one passage, he should be intrapt in an-
other. But the malice of man, cannot preuaile a-
gainst the goodnes of God, who conducted his
true seruant *Patrick* with eight more, and the ho-
ly youth *Benignus* inuisible through the midst of
their blood-thirsting ennemyes to *Taragh*, where
the King kept court. When the Saint entred the
Kings pallace, none did exhibite him: any honor,
or reuerence, excepting the Kings Poet, who with
great submission saluted him: which was reputed
in him to iustice, for he receaued the grace of bap-
tisme, & the poems, which before he sung in ho-
nor of the false Gods, thence forwards he imploi-
ed in prayeing the true and liuing God.

6. The wicked King seeing he could not by
force cut off the Saint, attempted to make him a-

obs

Q

away

way by fraude; for by the hand of his Magitiā, he offered the Saint a poysoned cuppe, which to the great astonishment of all the company, he drunke off without receauing any dommage thereby, but the Magitian fearing to be overcome with his diabolicall spels, caused a fantasticall snow to fall ouer all the adioyning country: in like manner by force of his magical charmes, he ouercast all the land with a palpable darknes, the one or other he was not able to remoue, as himselfe publicely confessed. But *S. Patricke*, the child of light, offering his deuout prayers to the Sunne of iustice, chased away both the fantasticall snow, and diabolicall darknes: the people of that Region, who sat in darknes, now seeing this great light, praysed the true God & magnified his holy seruāc *S. Patricke*

7. All this could not bring the child of Belliall, the Magitian, to any good; therefore to discern the light of fayth from the darkenes of idolatry, & the verity of true doctrine, from the vanity of magical leuity, a new course of tryal was set down: for by the appointment of al the company, *S. Patricke*, and the Magitian according therunto, a new house was built after a strange & extraordinary manner, the one halfe being made of greene Oake, the other of dry, and withered Timber, or enuob bewollswyld. *Da* and gūqag dūāa then

28 *The life of the glorious Bishop S. Patrick;*
then binding both Saint *Benignus*, and the Magi-
cian, they placed them in the house opposite
one against another: *S. Benignus* attyred in the
Magitians apparell, was placed in the part that
was made of dry wood, and the Magitian with *S.*
Patrickes vestement, was placed in the part that
was built of greene Timber: this being done, fire
was put to the house. O strange and vnheard e-
uent! the fire burnt the Magitian with the greene
part of the house, euen to ashes, leauing not so
much as the least signe of burning in the Saintes
vestment. But the holy youth *Benignus* was not
touched by the fire, nor receaued any harme by
it, the Magitians garment being consumed into
ashes. Behold then the renouation of the miracle
of the three Childre in the Babylonian furnace,
registred by *Daniel* in his booke of prophecyes.

8. For all this King *Leogarius*, relented not
from his wicked malice, but rather hardned his
hart like another *Pharaoe*; for in reuenge of the
Magitians death, he contriued by al meanes possi-
ble the Saints vtter destruction, finding many of
his subiects willing & prompt to execute his blo-
dy purpose. But Almighty God the powerful pro-
tector of his seruant, armed the zeale of senseles
creatures to fight against those senseles idolaters,
for the earth gaping horribly, swallowed downe to

the bottomles pit of hell those officers of malice, and many of the Cittizens of *Tarach*, who had any hand in this wicked designe. This severe reuenge strooke such a terrour in their mindes, that all the people of the Country thereabout, fearing to incurre the like danger, became Christians, & receaued the grace of Baptisme, but the wicked King, he could not reclaime: therefore he thūdered out his malediction against him, denoucing prophetically, that none of his progeny should raigne after him in the kingdome, but that it should descend to his youger brother. But the Queene embraced the Christian Religiō, receaued Baptisme at the Saints hands, and ended her dayes happily. After this he went ouer al the cōtrey, preaching the Ghospel, our Lord working withall, & dayly confirming his doctrine with sundry miracles.

Of S. Patrickes sisters Tygridia, Darercha, & Lupita, and of S. Patrickes iourney into Meath and Connacke.

CHAP. VI.

SAINT *Patrick* had three sisters of remarkable sanctity & perfection, whose names were *Tygridia*, *Darercha*, and *Lupita*. *Tygridia* was the

36 *The life of the glorious Bishop S. Patricke.*
happy mother of seauentene sonnes, and three
daughters, all the sonnes were eyther Bishops of
renowned sanctity, or els Priests and Monkes of
great perfection. The daughters became Nuns,
& ended their dayes in great sanctity. The Bishops
names were *Brochadus*, *Brochanus*, *Mogenochus*, &
Lumanus, who came with their Oncle into Ireland,
and laboured diligently in cultiuating the field of
our Lord. *Darerca* his youngest sister was mo-
ther to the three holy Bishops *Mal*, *Mock*, and
Munis, who also following their Oncle, became
diligent workemen in our Lords vineyard.
S. Patricke departing *Ulidia*, came by sea
vp to *Meath*, and stricke in at *Brine-mouth*, where
leauing his Nephew *S. Lumanus* to keep the ship,
he hastned into the country to preach the Gos-
pell. *S. Lumanus* added forty dayes more to the
forty dayes, which *S. Patricke* had commaunded
him to expect his owne returne, then being wea-
ry of his longe abode in that place, one day (the
windes being contrary) he commanded the shipp
in the name of God, and of *S. Patricke*, to conuey
him to some commodious place. O miracle, the
ship without any pilot, sayled against the wind &
water, and carryed him so farre as *Trim* into the
Country, there did he conuert to the Catholicke
Religion,

Religion, a young noble man, named Forkernus, & afterward his Father named Feleminus, & baptised him with many others in a fountaine, which in their presence, he produced out of the earth by his prayers. There by furtherance of Feleminus Gods servant, he builded a Church some twenty five years before the foundatiō of Ardmaeb, where himselfe was installed Bishop; his Nephew having beene well trayned vp in learning, he invested with the holy order of Priesthood, & at his death he commanded him to take the gouernement of that Bishopricke vpon him: which he did for the space of three dayes of obedience to his spirituall Father, & then resigned it over to one Cathladus an English man.

3. King Leogarius had two brothers, the eldest (named Coibre) was like himselfe in wickednes, & infidelity. The other brother (called Connall) tooke no more of his brothers nature, then the fish taketh of the salt sea, nor the rose of pricking thorn. The child of perdition coibre, would not listen to the Saints doctrine, but threatned to kill him, and whipped his seruants. The Saint perceauing him to be obstinate in his infidelity, and reprobued of God, sayd to him by way of prophecy: *In regard thou hast cast off the sweete yoke of Christ,*

32 The life of the glorious Bishop S. Patrick.
Christ, none of thy posterity shall envy thy Kingdome,
but it shalbe transferred to thy younger brother. Which
afterward fell out to be most true.

4. S. Patrick left the children of darknes, &
repayred to the place where Conall liued, who
receaued the Saint with great ioy and exultation,
and opening his eares and hart to the doctrine of
life, was incorporated to Christ by the lauer of re-
generation. Conallus the child of grace bestowed
his court, with all the adioyning territory vpon
the Saint, whom he besought most earnestly, that
for the better enlarging of Christian Religion,
he would be content to build a citty for himselfe,
and for his holy company, in that place. The
Saint accepted thereof, and congratulating much
at his charity, yelded to his louing request, and
built the citty, which now is called *Domnach Pha-
drug*, that is, *Saint Patrickes citty*, and not farre
off, appointed a place for the building of a new
pallace for Conall, as himselfe desired. Then gi-
uing his benedictiō by way of prophecy, he sayd:
*Happy and fortunate shall his pallace be, and many shal
liue happily in it, Gods blessing will blesse thee, and will
establish thy throne, he will enlarge thy dominion, and
thy Brethrens offspring shall serue thy posterity for e-
uer.*

5. S. Patricke determined with himselfe to go into Connact, there to preach the Gospell to the inhabitants of that Prouince. By the way he went to a place, where King *Leogarius* had an Idol, gilded magnificently ouer with gold and siluer, called *Ceancrochie*, that is, the head of the Gods. This Idoll was compassed about with diuers petty Gods made of brasse, that inclined towards it in signe of subiection.

6. The Saint seeing he could neyther by frequent Sermons, nor great miracles, reclayme the people from the madnes of their Idolatry, had his recourse to his wonted weapons of holy prayers, no sooner did he then eleuate his pure handes in prayer, for the subuersion of the Idol, and had after a threatning manner lifted vp the rod of *Isa* against it, but it fell downe vpon the left side, and all the gold and siluer dissolued into dust, the litle Gods were swallowed vp by the earth, euen to their neckes. Her vpon many who saw that prodigious accident, believed in the true and liuing God, and were baptized in a fountaine, which the Saint by his prayers produced out of the earth.

7. After the subuersion of the Idols, the S. held on his intended iorney, but when he drew neare the frontiers of Connact, two Magicians

E

with

their magicall charmes ouer cast all the region with a horrible darcknes for the space of three dayes, hoping by that meanes to debar his enterance into the country; but the Saint with fastes and prayers, chased away that diabolical obscuri-ty, and so got into the country. King *Leogarius* so often spoken of, had two daughters, one was named *Ethne*, and the other *Fedella*, both of them were fostered by these Magitians. One daye that these yong ladies walked abroad for their pastime to a fountaine hard by, there they found the Saint with his holy retinue, who indeuoured to bring them into the waye of saluation, promising that if they yelded to his persuation, they should contract a holy matrimony with the heauely spouse: with which diuine exhortation, the virgins were so inflamed, that they imbraced without all delay the Christian Religion, and were baptised. Then they requested the Saint in performance of his promise, to exhibit to them the sight of their heauenly spouse. The Saint answered, you must first receyue the B. blood, and flesh of your spouse, to the end that being strenghtned by tasting of that diuine *viaticum*, yow may passe to his heauenly mansion. The holy virgins belieuing the Saint, craued with great feruour the holy Eucharist, & recey-

receyued it, with no lesse deuotion, then giuing nature her due, they ascended to their heauenly spouses nuptiall feast: the Magitians, who fostered them, were also conuerted to the Christian Religion, and receyued the grace of regeneration.

Of the Conuerſion of Connaſt, and of ſome miracles wrought by the Saint, during his abode there.

CHAP. VII.

AFTER this, a great and ſolemne Councell of all the prouince was aſſembled, whether came with a great retinue, the ſeauen ſonnes of *Amlaic*, a potent and rich noble man, who liued in that prouince. To this aſſembly the Saint repaired, hoping to gayne many of that great multitude to Chriſt: A certaine Magitian oppoſed himſelfe againſt the Saint, and laboured extremely to diſpatch him out of the way, but Almighty God ſtretched out his potent arme, & with lightning of thunder, cut off the child of perdition, in the preſence of all the aſſembly. This great, & terrible miracle induced the ſonnes of *Amlaic*, with twelue thouſand more, to embrace the Chriſtian Religion, wherein they perſiſted firme, & conſtant euer after. Heere I forbear to treat,

36. *The life of the glorious Bishop S. Patricke.*

how the Saint conuerted the two holy Virgins, daughters to *Gauranus*: how he brought a Magician, whome the earth had swallowed vp euen to the eares, for attempting some mischeefe against the Saint, to the detestation of Idolatry: and how by rowling a stone, which a hundred men could not stirre, he drew a grat multitude, to beleue in the corner stone, our deare Sauour Iesus Christ.

2. The glorious bishop S. *Patricke*, ceased not in all places to enlighten the hartes of such, as were blinded with Idolatry, so that the number of the faythfull increased dayly. One day coming to a place called *Fearra*, he found two women dead, ouer whom inuocating the name of Christ, he restored them againe to life, who being reuiued exclaymed against the Idols, & panyme Gods, & in the hearing of all the company, proclaymed Christ to be the true and only God: all who were present, gaue glory to God, & deuoutly receaued the sacrament of Baptisme. A certaine woman named *Fidelina*, dyed in trauayle of child birth, her friendes brought her dead corps, & layd it before the glorious Bishop, requesting him with teares in their eyes, to restore her to the number of the liuing, which the B. Saint did by vertue of his feruent prayers: the woman after her restor

won

El

ring

ring to life againe, was deliucted of a sonne, & both of them were christned within a few dayes. The woman relating what she had scene of the glory of heauen, and paynes of hell, excited many thousands to become Christian: this miracle the Saint reiterated in another woman.

3. The holy Saint trauailed about all *Connacht*, neuer ceasing from preaching, or working of miracles, vntill such tyme as he brought all the countrey to imbrace the fayth of Christ. In many places he builded Churches, appointed Priests, & other ecclesiasticall persons to direct them in the way of saluation, & to sing the diuine office. In a fayre and spacious field farre distant from woods, & quarryes, he built by miracle a fayre Church, which standeth to this day. Of two riuers that were in those quarters, one called *Dubh*, abounding with fish, & another called *Drobhois*, which wanted that commodity: the holy Bishop requested some Fishers who drew in their nets full of Fish, to help him to some, but the Fisher men deuoyd of all charity, dismissed the faythfull seruant of our Lord empty: but God the louer, and author of charity, deprived *Dubh* of that benefite, & bestowed it vpon *Drobhois*, which vntill that tyme, had beene barren. Hereby the prudent Reader
answired

38 *The life of the glorious Bishop S. Patrick.* I
may learne, how meete it is to entertaine with all
charity, the true members of Christ, and faythful
servants of Almighty God.

4. In regard of the great scarcety of Churches
in Ireland, in the infancy of Christian Religion,
the Blessed Saint ordained, that at the sepulcher
of euery Christian, who could not be buried in a
Church-yard, a Crosse should be erected, the
better thereby to distinguish the faythfull sheep,
from the vnbeltoners, as also to excite the fayth-
full who suruiued, to impart their charitable suf-
frages to their deceased Brethren. It happened,
that at what tyme the Saint departed Connacht, he
saw the head of one, at the tombes of two lately
interred, a crosse standing. The Saint bid his
coach man make a stand, then turning himselfe to
the graue where the crosse was, he questioned with
the dead, What sect or Religion he was? Who
answered, that he was a Pagan, ignorant of the
Christian Religion. To whome the Saint replyed,
what then haue you to doe with the Crosse of
Christ? The dead man answered, He that is bur-
ied neere vnto me, was a Christian: & one of your
Religion (bringing a crosse by mistaking) fixed it
ouer our graue. The Saint without delay, descen-
ded out of his coach, to put the Crosse ouer the
Christians

Christians graue, and after departed.

Of S. Patrickes iourney into Leinster, of his prophecy of Dublin, and conuersion of that Citty.

CHAP. VIII.

S AINT Patrick hauing confirmed the inhabitants of *Connact* in the Christian Religion, made a iourney into *Dalnardia* in the North, wher with his doctrine, example & miracles, he brought the inhabitants of that Country, to the profession of Christianity; thence he departed, and passing through *Mearb*, & *Leinster*, in all places he preached the Gospell & kingdome of heauen, & in places cōuenient he ordayned Bishops. It would be a worke able to blunt the penne of the most eloquent Oratour, to set downe the stupendious miracles, which he wrought in that iourney; for euen like another *S. Peter*, with the very shadow of his body did he worke miraculous cures; & so many as he receaued to Baptisme, knowing that our aduersary would labour to entangle them in his snares, he endeaoured to confirme in fayth, fearing their relapse into infidelity. And because, as witnesseth *S. Iames* the Apostle: *Faith without good workes is dead*, yea which is more, that a dead fayth

40 *The life of the glorious Bishop S. Patrick.*

fayth, is not fayth. The glorious Saint laboured to excite in them that pure and sincere fayth, which through loue performeth good workes.

2. When S. Patrick came in his iourney, so farre as *Finglas*, a place distant a mile from *Dublin*, being then but a little village, and contemplating the place & territory there about, blessing it, he prophetically broke forth into these wordes. *That village which now is very small, shall be hereafter every eminent, it shall be enlarged in riches and dignity, neyther will it cease to increase, untill such tyme as it become the principall seate of all the kingdome.* The inhabitants of that village hearing what great miracles, and signes God had wrought by the meanes of his faythfull seruant Patrick, went forth with great ioy to meet him. The Lord of that places only sonne lay sicke, euen ready to yeild vp his Ghost: the Saint being intreated by his father, and all the assembly thereunto, went to the place, where the sicke was, and by prayer restored him to perfect health; the people seeing this miracle, beleeued in the author of life, our Sauour Iesus.

3. In that village, an honest matron, in whose house then the Saint lodged, complained to him of the penury of fresh water. The B. Bishop taking

taking pittie of her, as also what the whole multitude (newly regenerated) there suffered, & that he might inkindle their thirst after the fountaine of life, our dearest Sauour, he deemed it expedient to mainfest his vertue and power. The next day in the presence of many, he went to a commodious place, where stricking the earth with the end of the staffe of I E S V S, and making his prayer, he produced thence a faire Well, full of sweet and pleasant water, and soueraigne in curing many diseases, which well to this day is called S. *Patrickes* Well.

4. Here the course of my history requires, that I declare how the glorious Bishop S. *Patricke* came to the famous city of *Dublin* which he found lying in the fuddes of Paganisme and Idolatry, but the Saint washed it with the pure waters of euangelicall doctrine, and that with great facility, by reason of a memorable accident that happened, the which was this. The King and all the Cittizens were drowned in sorrow & anguish, for the death of the two flourishing hopes of the kingdome, the Kinges only sonne, who dyed of a naturall death in his bed roome, and the Kinges daughter, who was drowned in the adioyning riuer; the young Ladyes body was drawne out of the waters, and

40 The life of the glorious Bishop S. Patrick.

fayth, is not fayth. The glorious Saint laboured to excite in them that pure and sincere fayth, which through loue performeth good workes.

2. When S. Patrick came in his iourney, so farre as *Finglas*, a place distant a mile from *Dublin*, being then but a little village, and contemplating the place & territory there about, blessing it, he prophetically broke forth into these wordes. That village which now is very small, shall be hereafter every eminent, it shall be enlarged in riches and dignity, neither will it cease to increase, untill such tyme as it become the principall seate of all the kingdome. The inhabitants of that village hearing what great miracles, and signes God had wrought by the meanes of his faythfull seruant Patrick, went forth with great ioy to meet him. The Lord of that places only sonne lay sicke, euen ready to yeild vp his Ghost: the Saint being intreated by his father, and all the assembly thereunto, went to the place, where the sicke was, and by prayer restored him to perfect health; the people seeing this miracle, beleecued in the author of life, our Sauour Iesus.

3. In that village, an honest matron, in whose house then the Saint lodged, complained to him of the penury of fresh water. The B. Bishop taking

taking pittie of her, as also what the whole multitude (newly regenerated) there suffered, & that he might inkindle their thirst after the fountaine of life, our dearest Sauour, he deemed it expedient to manifest his vertue and power. The next day in the presence of many, he went to a commodious place, where striking the earth with the end of the staffe of I E S V S, and making his prayer, he produced thence a faire Well, full of sweet and pleasant water, and soueraigne in curing many diseases, which well to this day is called S. *Patrickes* Well.

4. Here the course of my history requires, that I declare how the glorious Bishop S. *Patricke* came to the famous city of *Dublin* which he found lying in the fuddes of Paganisme and Idolatry, but the Saint washed it with the pure waters of euangelicall doctrine, and that with great facility, by reason of a memorable accident that happened, the which was this. The King and all the Cittizés were drowned in sorrow & anguish, for the death of the two flourishing hopes of the kingdome, the Kinges only sonne, who dyed of a naturall death in his bed roome, and the Kinges daughter, who was drowned in the adioyning riuer; the young Ladyes body was drawne out of the waters, and
F layd

42 *The life of the glorious Bishop S. Patrick* T
layd by her brothers dead corps, to solemnise
their obsequies both together: In the meane time
newes was spread ouer ouer all the Citty, that S.
Patrick of Ardmuch, the potent reuiuer of many
dead to life, was seene in the towne. The King
hearing thereof, reioyced much, and caused him
to come where his two children were dead, & full
of fayth promised, that if God by his prayers did
restore his children to life, he himselfe with all the
Citty, would become Christians. The Saint see-
ing such gayne of soules in a readines, in the sight
of the King, his Nobles, and all the communalty
raysed from death to life the princely children,
whose corporall resurrection, cooperated much
to the spirituall resurrection of their Father, with
the rest of the people. The King was named *Al-*
phimus, his sonne *Cochad*, & his daughter *Dublinia*,
who gaue her owne name to the Citty. The King
and all the Citty being astonished at this great
miracle, abiured the worship of Idols, and were
baptised in S. *Patrickes* Well, which to encrease
the beliefe of the faythful, the Saint made to gush
out, by stricking the point of the staffe of Iesus in
the earth. From that day forwards King *Alphimus*,
with all the Cittizens of *Dublin* obliged themsel-
ues by vow, and their posterity, to the seruice of
byd Saint

Saint *Patricke*, and the Primates of *Ardmach*: moreover as a perpetuall gage of their service, ordained that euery company of trades-men, should pay a yearly annuity to the Primat of *Ardmach*. The King, and the Princes offering each of them a talent of pure refined gold to the Saint, al which liberall gifts, the true professour of pouerty bestowed vpon the poore, reseruing ôly a part which he kept for the building of Churches.

5. The glorious Bishop, gaue his benedictiõ to the people of *Dublin*, and taking his leaue of them, he went to a towne called *Cnoc*, where he sent often for one named *Murinus*, a man of Belial, who would not in any wise present himselfe before the Saint, whose wisdom he deemed able to conquere the hardest hart: the Saint sent for him often, but all in vaine, for he caused answer to be made, that the S. should suffer him to sleep. The Saint knowing by inspiration of the holy Ghost, that he was a child of perdition, adioyned therunto saying: *Let him sleep, let him sleep, and before the generall day of iudgment, let him not awake, or arise.* Which being sayd, the Saint hastned on his iourney, and the wicked wretch dyed a double death, both of soule and body.

6. A wicked man named Foilge, carryinge
great

great malice, and spite to the Saint, for the destruction of the formentioned idoll, called the head of the Godes, attempted to lay violent handes vpon the Saint, and being not able to compasse his wicked intent, he rushed very violently vpon *Odranus* the Saints Coachman, and murdered him in the Saints sight: the Saint stunge at the hart, thundred out his malediction against the man of Belial, who being stricken therewith, yelded vp his wicked spirit to be ingulfed in hell fire: But as for *Odranus* his soule, the Saint saw it carryed vp betweene Angels to heauen, where it was ranged among the triumphant hostes of Martyrs.

Cf S. Patricke's iourney into Munster, and of the miraculous refectiō of 1400. with many other miracles wrought by the Saint in those quarters.

CHAP. VIIII.

THE Saint leauing *Leinster*, tooke his iourney towards *Mounster*. The King of that Country named *Oengus*, hearing of the approach of the glorious Bishop, went to meet him, and receaued him with great honour and exultation. A principall motiue of the Kinges ioy, and of receauing the Christian fayth, was, that hauing entered

tered his Idolatrous temple that morning to adore his false Gods, he found them all prostrate vpon the ground: and albeit he did set them often vp in their owne place, yet still they tumbled downe; for as *Dagon* could not stand before the Arke of Gods couenant, so could not these Idols stand in their place, whē the Blessed Bishop *Patricke* drew neere vnto them, who deservedly we may call the Arke of the couenant, seeing in his cleane hart, he carryed as in a golden vessel, the diuine Manna of contemplatiue sweetnes, the table of the diuine Law, and the Rod of heavenly discipline. The aforesayd King, led the Saint with great reuerēce and honour to his Court at *Cashell*, where, vpon the Saints preaching he beleeued in the most holy Trinity, and receaued the grace of regeneration.

2. As the Saint gaue the King his benediction, by laying his sacred handes vpon his head, the King requiring it often, & with great deuotion, it happened that the point of the Saints staffe wounded the kinges foot, which yet put him to no payne, in regard that his hart being wounded with ardent charity, expelled all sense, & feeling of that bodily sore: but whē the Saint saw in what case the kinges foote was, blessing it with the fi-

The si-
gne of
the crof-
se.

46 *The life of the glorious Bishop S. Patricke.*

gure of Christs banner, he cured it perfectly. The king reioycing, & giuing thanks vnto God, for so great a signe wrought vpon him, the holy Prelate full of the spirit of prophecy, spake to the king as immediatly followeth: *The blood of no King of thy stocke, who shall sit in this place upon thy throane, shalbe shed, but of one only.* Which prediction, the inhabitants of that Country constantly auerre to haue proued true, in as much as no king of his posterity was euer kild, vnto the tenth generation but only one.

3. From *Cayshell* the holy Saint went into *Ormand*, there to extirpate & roote out the briers of Idolatry, and to sow in steed thereof, the pure wheate of Euangelicall doctrine, where God with suddaine death seuerely punished a wicked wretch with al his complices, for disgorging impious obloquies against the Saint. At what time the Angell of peace *S. Patricke* passed through the country of *Ciarragi*, he saw two brothers named *Bibra- dius*, and *Locradius*, at mortall debate about the parting of their Fathers inheritance, in so much that from high words, they fell to bloody blowes, and stroakes: the Saint fearing least so heinous a sinne as fratricide, should be committed in his presence, with his holy prayers he so benumbed their

their handes, that they hunge stiffe and inflexible in the ayre; vpon sight of that stupendious miracle, the two brethren referred their cause to be decided by the Saints arbitrement, who not only renewed between them the league of brotherly loue, but also restored to them the perfect vse both of their armes & hands: the place where this miracle hapned the two brothers, was bestowed vpon the Saint towards the building of a Church there.

104. After that the blessed Bishop had confirmed the people of *Munster*: in the knowledge, and loue of the true God, he tooke his iourney towards the North, king *Oengus* being attended vpon with twelue of his Princes, and 1400. of his subiects, followed the Saint, whē he came as farr as *Coineach* a towne lying vpon a riuer *Prosnach*, where a holy Bishop named *Frianus*, a Roman by nation kept his residence, by diuine prouidence it fell out, that noe victuals could be had for that great company; the blessed Bishop being desirous to giue the multitude a spirituall and corporall refectiō, commanded a Cow, by whose milke S. *Frianus* liued, to be made ready for supper: but what was it among so great a company? The Saint therefore directed his prayers to the heavenly sanctuary, & loe there ranne out to the adioyning wood, two
great

great Stagges, and two great Hogges, which presented themselves before the Saint, who commanded that they should be likewise made ready: so at the company being set to supper, that little provision was layd before them, which by vertue of the Saints sacred benediction, serued to satisfy all the company so plentifully, that a great deale of reuerſion was gathered vp, and carryed thence, which need not ſeeme incredible to any, who will reflect with the eye of their conſideration, vpon our Sauours promiſe: *He that beleeueth in me, the miracles that I doe, he ſhall alſo doe, and greater then theſe ſhall he doe.*

5. This miraculous reſection was ſeconded by as miraculous a ſigne; for the holy Saint to remove and roote out of their harts the tares of infidelity, in preſence of that great aſſembly, reſtored to life 19. dead bodyes at once: all thoſe who were ſo miraculoſly reſtored to the number of the liuing, rehearſed in the hearing of all the aſſembly, what they had ſeen touching the torments of hel, proclayming *Patrickes* God, to be the true and liuing God. King *Oengus*, and his ſubjects magnified God, and honoured the Saint as their proper Apoſtle: the men who were reuiued were chriſtened, & became Monkes vnder the obedience of *S. Frianus*.

Of S. Patricke's returne into the North, of the resuscitation of King Echu, and of his prophecy touching the sanctity of S. Columba.

CHAP. X.

THE holy Bishop came againe vnto the North, where King Echu reigned, who had a daughter named Cynnna, whome he loued most tenderly. This young Princesse imbraced S. Patricke's doctrine, and against her Fathers will, & loathing a carnall wedlocke, she resolved to dedicate her virginity to her heauenly spouse: her Father seeing the loue of chastity soe deeply rooted in her hart, sent for the Saint, and spoke to him as followeth; *The hope I had by my daughter, to be blessed with a copious posterity of Nephews, is cut off by your meanes; if then for the want of so great a blessing, you promise me the kingdome of heauen, without compelling me to receaue Baptisme, she shall serue her Creator, as you shall thinke good, otherwise you shall misse of your desire.* The Saint full of confidence in God, leauing all the matter to his diuine disposition, yeilded to the Kinges request. The young Lady, being vayed, & consecrated by the Saint, led a life so excellling with many ornaments of vertue, that

G

she

50 *The life of the glorious Bishop S. Patricke*

she by her example, drew many to the seruice of Christ, & both in this life, & after her death, shined abundantly with the glory of miracles. The Saint commended her to the care of S. Cethuberis, who was the first of all the Irish Virgins, that receaued the veyle of virginity from the Saint: to her being Superiour of the Monastery of *Druindachan* where a great number of sacred virgins lived, the Saint wrote a letter of exhortation.

22 Within a few dayes King *Echu* departed this life, who before his death commanded, that his buriall should be deferred vntill such tyme as the Saint came, who knowing by reuelation all what happened, made al hast possible to the kings court, where arriuing he offered his seruēt prayers to Almighty God in the behalfe of his resurrection. The King being reuiued, rehearsed what he had seene touching the glory of heauen, and the torments of the damned: and further added, that he saw the place, which the Saint promised him in the heavenly glory, whereof he could not take possession, because he was not baptised: after baptisme the Saint put the King to his choice, eyther of prolonging his dayes in this life, or going speedily to heauen: the King misprising al the glory of this world, in comparison of the celestial felicity

felicity, did choose to be dissolued, and to be with Christ: so taking the diuine *Viaticum* of the holy Eucharist, he was translated to an immortall life.

3. The Blessed Saint by occasion of difficultyes and doubttes, which in some places where he preached the Gospell, were obiected against the last, & generall resurrection of the dead, brought to life againe men, whose bodyes were resolued into cinders many yeaes before, as himselfe in an epistle directed to a deare friend of his beyonde the seas, deposeth in these tearmes: Our Lord imparted to me, his unworthy little one, the vertue of doing such signes among this Pagan people, as we reade neuer the like to haue beene wrought euen by the Apostles themselves, so that in the name of our Lord Iesus, I haue reuoked from the dead, bodyes turned into ashes many yeaes before, yet notwithstanding I pray that none esteeme me, for these or other like miracles, worthy to stand in comparison with the Apostles, or any men of perfection, considering I am a wretched sinner, and contemptible. Stay thy selfe heere, courteous Reader, and obserue to what height of perfection this B. Bishop had attained, who working such, and so great miracles, was so abiect, and so contemptible in his owne eyes; for my part I admire more this profound humility in him, the the raysing of the
cad.

4. My intended course of breuity, makes me not to set down at large, how the Saint reclaymed from idolatry a petty King called *Elelius*, with all his kingdome, by reuiuing the kings sonne, who swine had torne in peeces. As also a noble man, who was very hard fauoured, and contemptible in his person, by vertue of *S. Patricke's* prayers, became very faire of complexion, and very personable of stature, to the great astonishment of all that knew him. A tender suckeling, found in the tombe where his mother lay buried, was brought to *S. Patricke*, who named him *Olcanus*, and set him to his booke, & being come to riper yeares, he passed into France, where he attayned to great learning. Afterward comming into Ireland, he taught in publike schooles, and was master of many a holy Bishop, and himselfe became a Bishop of great merit and vertue.

5. A certaine Prince named *Conallus*, sought and obtayned *S. Patricke's* blessing: his younger brother named *Fergusus*, came to the Saint with the like intention: the Saint hauing first prayed, blessed *Fergusus* with great attention; *Conallus* seeing what diligence and deuotion the Saint vsed in blessing his younger brother about him selfe, was not a little astonished, and troubled thereat.

S. Patricke obseruing that alteration in the Princes countenance, declared what moued him to vse such diuersity in blessing them, fortelling prophetically: *Blessing, I haue blessed thy brother Fergusus, in regard of a blessed sonne that shall descend from him, for his sonne Feleminus, shal beget a sonne, who shalbe called Columba, a name very answerable to his holy life, for from his Mothers wombe, he shalbe full of the holy Ghost, and shalbe enriched with the treasures of diuine wisdom, and understanding: he wilbe the shyning, and burning lanterne of his generation, and shalbe iustly called the Prophet of the highest, & from the time that he comes to yeares of discretion, a deliberate untruth shall not escape out of his mouth.* How truly this hath beene presaged of **S. Columba** called **Columcill**, who was the founder of an hundred Monasteryes, the history of his life, sufficiently declareth.

6. Within the compasse of seauen weekes, which **S. Patrike** spent in the country called **Tur-tirini**, he builded seauen Churches, ouer which he ordayned Pastour **S. Connendus**, a man of great vertue, and learning. After a few dayes **S. Connendus** came to **S. Patricke**, who commanded him to returne back to his Church, fortelling that he need not to feare the effusion of his blood, for that none should be killed in that place for euer. The

Vayling
of vir-
gins.

event hath showed his prophecy to haue beene most true. The B. Bishop prophesied of the nati-
uity of S. Treha, at whose consecratio a vayne was
sent from heauen, wherwith the Saint vayed her.

*Of the conuersion of the Ile of Man, of a strange vision
S. Brigit had, and of the prophecye touching
the future sanctity of the Saints, Colmanellus,
and Comgallus.*

CHAP. XI.

S AINT Patricke seeing that in Ireland the
haruest was great, and the workemen few,
tooke shipping to passe into England, there to ga-
ther many coadiutors and fellow-helpers, in cul-
tiuating our Lords field. In those dayes the Arri-
an perfidy, and Pelagianisme tooke great rootinge
in England, which the Blessed Bishop laboured
to extirpate, by reclayming with signes & sermons
his deere Country-men to their former integrity
of fayth: so comming backe into Ireland, he
brought with him many learned and Religious
men, of which number, thirty were installed by
him Bishop in seuerall Episcopall sees. In his re-
turne, he conuerted the Isle of man, ordayninge a
learned and holy person named Germanus, Bishop
ouer

ouer that young flocke, the like he did in seuerall other Isles. It was his custome not only in citties, but euen in principall townes, to install Bishops, to the end the faythful should not be depriued of the sacrament of Confirmation.

2. After the Saints returne out of England, he bestowed vpon six Cleargy-men, that were going in pilgrimage ouer the seas, a Whales skinne, wherein himself was accustomed to stand whē he said Masse; hauing that giift of the Saints lone, they neuert felt in all the tyme of their trauaile, any penury or want. In processe of tyme they all six became very learned, and were made Bishops, & ended their dayes in great sanctity: their names were *Lugacius, Columbanus, Meldanus, Lugadius, Cassanus, Ceranus.*

3. Three whole dayes without intermission, did the Saint preach to infinite multitudes, that flocked from all parts to heare him, they thought they had not beene there one day, so sweet and attractive were the Saints doctrine & discourses. In that assembly, was present the most holy virgin *S. Brigit*, who reclyning her head slept, which *Saint Patricke* perceauing, forbad that any should awake Gods beloued spouse, till she pleased her selfe: by the issue it was manifest, that that passage
ordw of

of the Canticles might be fitly applyed to her : *I sleepe, but my hart waketh*, in regard that her heauenly spouse imparted his secrets to her. Whē she awaked, the Saint cōmanded her to tel in the hearing of all the people, what she had seene, who obeying him, tould that she saw first a Synod of mē all in white, with ploughes, oxen, and fieldes all white : after that she saw them to be stayned with spots, and lastly to become wholly blacke. *S. Patricke* interpreted the former part to his own time

Faith & good
works. wherein good workes and fayth, were vnited together, and exercised : the second state to the following generation, which would indeed persist in the candour of fayth, but would deface it with depraued workes : the third state, he referred to the ensuing ages, wherein men would not only giue ouer the exercise of good workes, but also would prophane their liues with renouncing of their fayth.

4. On a tyme *S. Patricke* made a iourney into *Dalnardia*, as he passed by a place called *Mucoomuir*, his disciple *Benignus* saw quires of Angells inuironing that place with celestiaall splendour, & piercing the skyes with the harmonious concent of diuine prayses ; the vision disappering, he related to *S. Patricke*, all what he had contemplated, who

who being inspired by God, declared to his disciples, what that admirable vision pretended: *Know then*, sayd he, *that a sonne of life, whose name shalbe Colmanellus, will build a Church in that place, where he will gather togeather manny sonnes of light, who will become with the Angels, cohabitants of the heauēly citty, and he himselfe shalbe the primate and legate of all Ireland.* In proceſſe of time all fell out to be true, as the Saint foretould.

5. Another time S. Patricke with his holy family, ascended a little mountaine, not far distant from the valley, where afterwarde the monastery of Bangor was built: from the hill topp they saw al the valley replenished with celestial brightness, and Angelicall quires: which admirable vision, moued all the company to intreate the Saint to build a Church in that sacred valley, which the Saint would not doe, but prophecying foretould: *After the space of 60. years completely expyred, there will be borne a sonne of Light named Comgallus, which is interpreted a fayre pledge, who shalbe beloued both of God and men, and shall build in the place a fore-sayd, a Church of Saints, wherein shalbe gathered innumerable troupes of the children of light, that shall dedicate themselues to the seruice of Christ.* Not one iote of all this did passe vnaccomplished; for in the
Htyme

38 *The life of the glorious Bishop S. Patricke.*

syme fortould, *Comgallus* being borne, built the monastery of *Bangor*, wherein he begot to Christ by meanes of the Ghospell, many thousands of perfect Monkes: in so much, that that holy place, the fruitfull mother of Saintes as a vine fructifying in sweetnes of odour, did extend its branches to the sea, and its plants beyonde the sea; for it filled Ireland, Scotland, and many other Ilandes with perfect Monkes, and monasteries, as also forraine Countryes. One of the sonnes of that Monastery named *Luanus* founded a hundred monasteries, another named *Columbanus* a most holy man full of diuine grace, erected many Monasteries, and was the father of a numberles number of holy Monkes: he builded the famous Monastery of *Luxonium* in France, and *Bobium* in Italy, where he ended his dayes most gloriously, and happily.

6. A wicked man named *Fergus*, who liued in *Meath*, hindered the Saint from building a church within his territoryes, which the Saint taking in euill part, prophecied, *That none of his posterity should inherit his liuing, or thrive in any other Country except the infant yet shut up in his Mothers wombe:* which fell out accordingly. As the Saint for the like respect was to giue his curse vpon two brothers named *Fiechus*, and *Enda*, his disciple *S. Se*

cundinus

cundinus requested him not to lay his curse vpon the man, but vpon the stones, that in great heaps layd hard by, wherto the Saint condescended. A marueilous thing ensued; for from that tyme forwardes, those stones proued vnseruiceable for any building, or structure. *Enda* did pennance for the iniury offered to the Saint, & presented his ninth sonne named *Cormacus*, with the ninth part of all his liuing to S. *Patricke*: the child grew vp in years and grace, and ended his dayes in great sanctity.

How Saint Mell, and S. Lupita, cleared themselves before S. Patricke, and of some miracles wrought by the Saint.

CHAP. XII.

S AINT *Lupita*, S. *Patricke*s sister liued in one house with S. *Mell* her nephew, by occasion whereof, some suspected the holy Bishop S. *Mell* with committing of incest with her, which aspersion the holy Bishop remoued by taking many great Fishes on the dry land in S. *Patricke*s sight. *Lupita* in like manner to declare her innocency, carryed hoate embers in her lappe without signe or token of any burning; S. *Patricke* seeing such great miracles, pronounced them both innocent,

yet to cut off all occasion of scandall, he ordayned that the men should liue in houses apart from the women, building for them distinct houses, and Churches.

2. S. *Patricke* being to passe the *Sinny*, a deep and vnwadable riuer, that runeth betweene *Meath* and *Connaët*, could not get a boate to ferry him ouer, he prayed therefore to God for help; & loe the earth did ryse vp so high in the riuer, that it gaue a dry passage ouer to the Saint, & all his cōpany. The Saint thought it expedient for the aduancement of Religiō, to build a Church there in a certaine field, but the Lord who owed the place, gaue him a repulse, & would not giue way to the building, vnles the Saint bought it with gold. The S. offering his prayers to God, went to a place, wher Swine had rooted vp the ground, and found there so much as was sufficiēt to purchase the field. Another tyme also did he find in the same place, so much gold, as serued to buy a peece of ground, whereupon he ment to built a Church..

3. In that Church called *Ellfin*, S. *Patricke* installed one of his disciples named *Afcus*, who was a Monke, making him a Bishop. S. *Afcus*, as Saint *Patricke* had appointed, brought thither a great company of Monkes, whom himselfe gouerned as Abbot,

Abbot. This holy man vpon a certaine tyme told a lye, when he should haue vttered the truth sincerely, which ouerlashing of his tongue, he so severely chastised in himself, that he retyred himself from the company of men, and liued in a desert 7. years, vnknowne, & vnscene to any person where he might be found: at last by his Mōks, they requested him, that he wold returne home to his Bishopricke, but he would not yeild to their perswasion, iudging, & pronouncing himselfe vnworthy to exercise episcopall authority, since his tongue had beene defiled with a witting vntruth, which in the mouth of a Priest is, as the holy Canons declare, sacriledge; the forsayd Monkes would not in any case depart from S. *Aficus*, but liued within that place all the dayes of his life, after whose death they builded a monastery there, wherein they serued Almighty God in iustice, and sanctity.

4. As some of S. *Patrickes* disciples came by sea to visite him, there arose a great tēpest, which moued the Saint to great compassion for his beloued children: some who were with him said, that the ship was not able to sustayne so boysterous a storme. The Saint immediatly betooke himselfe most feruently, to his prayers; and then within a little while, in the hearing of all them

62 *The life of the glorious Bishop S. Patricke*
who were present, he commanded the windes &
waues to become calme. O stupendious euent!
Without delay the wind was allayd, the seas ceased
to boyle, and there ensued a great calme: the same
day the disciples arriued, and tould how they es-
caped that eminent danger. Another tyme the
disciples aforelayd, comming to visit their holy
father, and traualing by the sea side, they were
encompassed by the tide before they were aware,
which put them in great feare of death. The Saint
knowing in spirit, what danger his children were
in, commanded the sea in the name of God, to
giue his disciples a free passage: the sea obeyed the
Saints commandment, so that his disciplys retur-
ned to their father, to their great ioye, and to the
vnspeakable admiration of all those who heard of
so prodigious a miracle.

5. *S. Patricke* of his profound humilty and
charity, kept alwaies in his company some lea-
per or other, whome himself tended most careful-
ly, washing with his owne hands his vlcerous soa-
res, and prouiding him of al his necessities. A cer-
tain leaper that liued with the Saint, being depri-
ued of his bodily health, laloured by frequent
prayers and other exercises of piety, to procure
and conserue the health of his soule. This leaper
fearing

fearing to be offensive to others, withdrew himself from the cōpany of men, living solitary in a great hollow tree: One day he requested a Christian that passed by, to bring him out of a place hard by, a bundell of reedes, the man went to the place, and as he pluckte vp the reedes, a faire fountaine gushed out, whereof he gaue notice to the leaper, when he brought him the reedes, who replied: Know then my deare brother, that God sent thee hither to wash me in that fountaine, and lastly to bury me in that place, which said, he gaue vp the ghost: as the Christian washed the leaper in that miraculous water, there remained not a spot of leprosy vpon him, and so burying him he departed. It hapned that *S. Munis*, much about that time, bringing from Rome many relikes with him, was forced to lodge neare that place. In the night he saw squadrons of Angells to descend from heauen, and to keep watch, and warde about the leapers sepulcher vntill it was moring, al which visio he related to *S. Patricke*, signifying that he intended to remoue that holy body out of that solitary place. *S. Patricke* forbid him so to do, fortelling that a sonne of light, not yet borne, whose name should be *Keranus*, would inhabit in that place, which he would furnish with a holy company of
Saints,

64 *The life of the glorious Bishop S. Patrick.*

Saints, and that he would exhibit great honour to that leprous body, all which fel out to be true in proceſſe of tyme.

6. The foresayd S. Munis, with S. Patrickes leaue, made him a cell in a certaine place, where he suffered great distraction, and disturbance of mind, by reason of the frequent cōcourse of courtiers, who came oftē to visite him from the kings pallace, being built ouer a great water that lay hard by the place, where S. Munis liued: which difficulty he made knowne to S. Patricke, who offered deuout and feruent prayers vp to God for this effect. And loe the next night after, God trāſferred the water and the pallace so farre of, that it wrought his seruant no annoye, who afterwarde (though very much against his will) was ordained Bishop, & departed this life, shining with vertues, and miracles.

*How S. Patricke penetrated S. Fiechus his conscience:
of S. Fiechus his sanctity, and some great miracles
wrought by S. Patricke.*

CHAP. XIII.

A Young gentleman of excellent education, and learning named Fiechus, had married
a wife,

The life of the glorious Bishop S. Patrick. 65
a wife, which within few dayes dyed. As this man
came where S. Patrick was, the Saint by inward
illustration of the holy Ghost, penetrating his
conscience, said: Behould a man of one wife, who
according to the Apostle may be worthely aduan-
ced to the sacred order of priesthood, and Episco-
pall dignity. The younge gentle man, admiring
how he came to see the secrets of his hart, receiued
the lauer of regeneration, and by vertue of Saint
Patricks blessing, made such progresse in learning,
that in one day he learned the whole Psalter, and
in a short time attayned to the understanding of
sacred Scriptures; he was successiuelly inuested
with holy orders, and in fine made Bishop in the
Church of Slepten, who in his episcopall sea, ere-
cted a faire conuent of Monkes.

2. Because this holy Bishop, in regarde of
his many infirmities, & weakning by long fasts,
could not visite his Diocessan foote, or exercise
his Bishop-like function, S. Patrick sent him a
Coach, which S. Secundinus, being overcome by
humane frailty, took ill; thinking that himselfe
deserued in better. S. Patrike knowing of the trou-
ble Secundinus was in, sayd vnto him; fearing that
by following of our own iudgmēt we may erre, let
vs leave the disoussion of the matter to the arbitre-

Monks.

Fastes.

66 *The life of the glorious Bishop S. Patricke.*

met of an Angel. With that the Saint prayed to God, who sent an Angel, by whose order the horses were put into the coach, & dismissed without any to drive the, adding further: that they were sent to him, with whome they would make a stay. The horses being harnished, and dismissed in manner as the Angel had set downe, the first night they came to S. Secundinus dwelling place, the next night to another Saints house, and the third night to S. Fiachus house, where they stayed: giuing therby to vnderstand, that they were chiefly sent to him.

Fastings
of Lent.

to 3. Another tyme the Angell commanded S. Fiachus to build a monastery, and the Angell himselfe designed the Refectory, Oratory, & all other houses belonging thereunto. This holy Bishop was accustomed in the beginning of lent, to retire himselfe to a solitary place, bringing with him for his sustenance but fiue barley loaves mingled with ashes. On Palme Sunday, or Maundy Thursday he would returne, bringing with him halfe of one of the loaves vneaten: this Blessed Fiachus sent before him to heauen 60. Saintes, whome himselfe followed, being renowned both for sanctity and miracles.

4. Some wicked men sent the Saint as it were by way of present some poysoned cheses, which to

the

the great astonishment of many he converted into hard stones, wherewith they were nothing reclaimed from their malice, but rather became more obstinate; for conspiring together against him, they sent fifty men to kill him. As they entred a certaine Forde to passe ouer it, the Saint seeing them, and knowing by diuine instinct, what mischief they intended, sayd vnto them with a loud voyce: *You shall neyther come hither to vs, nor yet returne backe to your owne people, for your bodyes shall remaine in that water vntill the day of iudgment.* According to the Saints censure, they were without delay drowned, neither could their bodyes be euer after found, albeit great, and diligent search had beene made after them.

5. Another tyme, some children of Beliall digged vp deep pits and holes, in the way which the Saint with al his retinue was to passe, couering them ouer with greene grasse. The Saint full of confidence in God, gaue his benediction to his holy family, and so he, and they passed without receauing any hurt or detriment, the green grasse like solid earth yealding them firme passage. The Saint commanded a yong mayd, who gaue them notice of the ambush layd, for to call her Father, whome with his ten sonnes, and three daughters

Nunnes

Monks.

he conuerted to the Christian faith: the daughters became Nunnes, and were wayled with the Saints owne handes. Of the sonnes, five florished in the world in great prosperity, and the five others, became Monkes of great perfection and sanctity, as the Saint had prophesied of them.

6. A certaine mā named *Domnandus*, being blind for a long time, & hearing that S. *Patrick* passed by, went forth to meet him, hoping by the Saints merits to recouer his eye-sight. As the blind came along in the way, he stumbled very often, which moued a cleargy man who was in the Saints cōpany to laughter, which when the Saint vnderstood, that none of his cōpany should euer after presume to do the like, he spoke, as followeth to the Clergy mā: *Amen I say to thee, that the eyes of this blind shalbe opened, & thy eyes excyting to thee irrilegious laughter shalbe stricken with blindnes*: with that making the signe of the crosse, he opned the blind mā's eyes, & shut the eyes of the cleargy man. The same day did the Saint erect vpon their feet three criples.

7. Nine Magitians cōspired the Saints death, & to haue the more free access to him, they cōterfeited theselues to be Monks, putting on religious weeds. The Saint by diuine inspiration, knew the to be wolues wraped in sheeps cloathing, making therefore the signe of the crosse against the childre

of Satan, behould fire descended from heauen, & consumed them all nine; The Saint lifting vp his hāds anathematized an idolatrous wood dedicated to Idols. O most strāge & remarkable miracle, al l the wood like vnto the figge tree, spoken of in the holy Ghospel, withered by & by, and neuer after was seruiceable for any other vse, then the fire.

*Of a mountaine swallowed downe, by the earth, and cast
up againe at the Saints intercession: and of seueral
other great miracles.*

C H A P. XIII.

ONE of the noble men of Munster, named *Coruallus*, would not permit *S. Patricke* to build a Church within his territoryes. Not farre from the noble mans house was a faire & spacious poole very pleasāt to behold, but the house by the interposition of a great mountayne, was deprived of the pleasure of that grateful prospect: the Saint vrged the noble mā, very much, to giue him leaue to build a church: who answered. If you remoue this great mountaine, that deprives my house of the pleasāt prospect of the broad & spatious poole that lyes on the further side, I will then yeild to your request. The Saint offered his prayers vp to God, and with that the earth swallowed downe

the mountaine, notwithstanding the wicked man would not stand to his former promise, wherefore the Saint prayed to God, the second tyme, & the mountaine did forthwith swell vp to its former height, & greatnes.

Holy
Virgins.

2. A wicked Tyrant named *Euchodius*, who liued in the country of *Klibia*, caused two holy Virgins to be stifled, and misprised *S. Patricks* intercession for them. The Saint denounced prophetically to him, *That none of his posterity should succeed him, but that his Lordship should be transferred to his younger brother*. The Tyrants wife came, & begged the Saintes blessing both for her selfe, & for the child, which she carried in her wombe, which the Saint gaue her, and foretould that she should be deliuered of a most holy issue. The childe being borne, was named *Douengardus*, and was most renowned both for sanctity & miracles. *Euchodius* within a few dayes, was depriued both of life, and of his lordship, which his yonger brothers posterity inioyed, according to *S. Patricks* prophecy.

3. *S. Patricke* founded an Episcopall see in a place called *Achadfour*, where he made one of his disciples named *Sennachus* Bishop, a man of admirable purity, and innocency. *S. Patticke*
blessed

blessed him, and all his family, prophecying, that many Saintes and holy Priestes should spring out of it, in which place *Sennachus* ended his daies in great sanctity.

4. As *S. Patricke* passed through a wood in *Midernia*, he found there a great company of men, cutting downe of great oaken trees, & in regard their axes were edge-lesse, and that they had no whetstons to whet the, the poore mē were quite wearied out of breath, the skin & flesh was torne from their handes, euen to the sinewes, & bones. The Saint compassionating their distresse, gaue them his blessing, wherupon they recouered their strength, their hands were healed vp, & their hatchets so well edged, that they cut the solid oake trees with as little difficulty, as if they had beene tender twigges. This prodigious effecte of the Saints blessing, did perseuer in them, vntill such tyme as the Saint procured their release, for which end, he went to their cruell Lord named *Tremei*, but he wold not admit the Saints intercessiō. The Saint after three dayes fast & prayer, came againe with great submission to procure their exemption from bondage, but this cruell man he found to be another *Pharao*, who presētly got vp into his coach, with purpose to agg rauate their yoake of affliction,

Fast and prayer.

on, but God reuenged the contempt offered his new *Moyſes*, for loe the horſes precipitated themſelues with great violence into a ſtanding water, nere by, & the man of Belial being drowned, the captiues were reſtored to their long expected and wiſhed liberty.

5. *S. Patricke* intended to erect an episcopal ſea in a place called *Luda*, but an Angell wiſhed him to deſiſt from that worke, for that *S. Micheus*, who came out of England in pilgrimage into Ireland, ſhould there build and inhabit that place, which fell out accordingly. One day as *Saint Patricke* and *Micheus* were in ſpiritual conference, an Angell tendered them a letter, wherein *S. Patricke* was commaunded to beſtow that place, with all the appartenaunces ypon *S. Micheus*, and himſelfe to erect his Archepiſcopall ſea at *Ardmach*. The Saint obeyed willingly the diuine commandement, committing to *S. Micheus* his care of twelue leapers, whome himſelfe was accuſtomed to tend, and ſo departed.

6. Twelue brethren, whoſe Father was lately deceased, made a meeting for the parting of their portions, and excluded their younger brother named *Fergusus* from any ſhare in that diuiſion: who had recourse to *Saint Patricke*, by whoſe interceſſion

on

on he receaved a competent portion of his fathers inheritance : the young noble man, bestowed one halfe of his estate vpon S. Olean, who erected an Episcopall see in a place called *Derkan*. S. Patricke blessed *Fergusus*, & prophetically sayd vnto him : *Albeit thou seemest now humble, and contemptible in the eyes of thy brethren, yet thou shalt be shortly prince ouer them, and many good Kings will descend from thee, which shall not only reigne in their owne country, but also in foraine Kingdomes.* This prophecy of the Saint was fullfilled ; for from him descended *Edamus* the sonne of *Gabranus*, who subdued Scotland, and whose posterity reigneth yet in that kingdom.

How S. Patricke gaue Prince Conall his benediction, and the Crosse for his armes, and of many remarkable miracles.

CHAP. XV.

S AINT Patricke came to his deare ghostly child Prince Conall, demanding of him whether he would be content or no, to be cloathed with a Monkes weede : the Prince answered, that his hart was ready to performe what the Saint would inioyne him. The holy Bishop reioycing

Kmuch

74 *The life of the glorious Bishop S. Patricke.*
much at his deuotion, is reported to haue sayd to him: *Thou shalt carry a sheild, and staffe as the markes of soueraigne power, and as the signes of thy great merit: Thou shalt represent the person, and habit of a lay man, but shalt enioy the merit and dignity of a Monke; many Saints shall spring from thee, and many nations of the earth shalbe blessed in thy seed.* Moreover with the rodde of Iesus the Saint made the signe of the Crosse vpon Prince Conals shield, which he and his posterity, euer after rooke for their armes.

2. A certaine man named *Victor*, hid himselfe in the night, fearing that if he appeared in the Saints presence, he should be forced by the euidence of his doctrine, and signes to renounce Idolatry. The Saint comming to the place where *Victor* was, so bright & subtile a light issued from him, that the splendour thereof pearced euen to the secret place, where *Victor* lay lurking. *Victor* being conuicted, or rather attracted by so euident a signe, became a Christian, bestowed all his estat vpon the Saint, and made himselfe the Saints disciple, who in proceffe of tyme, attayned to such learning, and sanctity, that he was made a Bishop.

3. *S. Patricke* had a disciple named *Volchanus*
a man

a man of great vertu, but specially of most remarkable obedience. The Saint being desirous that his vertue knowne only to God, should be manifested to the world, for the edificatiō, & exāple of others, cōmanded *Volchan* to go & build a church wheresoeuer God would vouchsafe to prouide him a place: he without delay taking an axe vpon his shoulders, went his way. The Saint seeing the alacrity, and promptnes of his obedience, sayd to him: *Doe not despayre, my most deare Volchan, of finding a place, wheresoeuer the Axe shall fall, build in that place; for there thou shalt increase into a great nation.* After *Volchan* had walked on all day long, towards the euening the Axe by chance slipped off his shoulder, in which place the obedient *Volchan* builded a Monastery, wherein himselfe and many others liued and dyed in great pefecti-on.

4. : *S. Patricke* had a *Drouer* named *Rodanus*, who after became very learned, and a Bishop of great merit, and miracles: the Saint likewise preferred *S. Reuternus* to the episcopall see of *Ciocher*, and when he had consecrated him Bishop, he bestowed vpon him a *Chrismatory*, or vessell of holy oyles for extreme Onction, and Confirmation, that was sent him from heauen. A

child named *Lunamus* by vertue of the Saints blessing, learned all the Psalter in fifteen dayes, who after led a most holy life, and dyed glorious for vertue and miracles. The Saint by reuiuing a noble mans wife named *Ethra*, gayned the noble man himselfe, with all his followers, vnto Christ.

5. Some wicked men enuying the progresse of Christian religion, and the Saints glory, suborned a woman that vsed to beate and to dresse flax, in the way the Saint was to passe, to hide a great quantity of the flax in a hollow tree not farre off, and when the Saint should passe that way, they wished her to exclaime against him, and his holy company, as hauing stolne the flaxe. The womā did as she was put in the head by those wicked men, who rushed out of their dennes, when the woman began to crye, and flocking about the Saint, and his companions, they accused them as theues, guilty of torments, and of death: Neere the place where this tumult was excited, there was one buried, whome the Saint reuiued; the reuiued man by his testimony, cleared the innocency of the Saint, and freed him from that slander, shewing where the flaxe was hidden. The contriuers of this mischiefe, were by this miraculous euent reclaymed from idolatry, to the acknowledgement

gement of the true God.

6. A man of *Iueach*, hauing stolne, & eaten a he-Goate, *S. Patricke* had, and thinking by oath to cleare himselfe of all suspition, swore that he had no hand at all in the theft; loe the eaten goate by a hideous noyse made in his belly, bewrayed him to be the author of the theft, whose posterity euer after wore goates beardes. It was *S. Patrickes* custome to keepe company, to loue and frequent the society of vertuous and holy men, which custome, how gratefull it was in the eyes of the Almighty, himselfe vouchsafed to manifest by this insuing miracle. For as he, and a man of a most venerable life named *Vinnocus* were in conuersatiõ together of diuine matters, and hauing bestowed their garmentes vpon the poore, behold there came from heauen a cloake, that fell iust between them both. Each of the Saintes alleadged, that it was sent to the other, they being in this humble, and charitable debate, the cloake disappeared, and two others were brought by an Angell, for each of them one.

*S. Patrickes
charity
to the
poore.*

7. In that part of Britanny which is now called *VVales*, there reigned a wicked Tyrant, a cruell perfecutour, and ennemy of Christians named *Cereticus*. The Saint directed to him a com-

78 *The life of the glorious Bishop S. Patricke.*
monitory epistle, hoping thereby to reclaime him
from his wicked courses, but he derided the Saint,
and became more obstinate in mischief, and ini-
quity, which when the Saint vnderstood, he pray-
ed to God in manner following: *Our Lord God*
omnipotent cast this foxe-natured man, who is so mon-
struous in vices, after a monstrous manner from the
face of the earth. Our Lord inclined his cares to
the voyce of his seruant, for he transformed him
into a fox, who flying away, was neuer seene af-
terwards.

Of S. Machaldus conuersion, and most rigid pennance,
and of S. Memeſſaes holy life.

C H A P. XVI.

A Wicked man named *Machaldus*, the prince
of theeues and robbers, seeing *S. Patricke*
passe by the way, determined to kill him, but after
holding it a disgrace to shed the blood of so poore
weake and feeble a man as the Saint was, he and
his ruffian like company thrōged about the Saint,
and by way of contempt, and derision, requested
him to reuiue againe one of his company named
Garbanus, whome they had couered with a cloake,
counterfeiting him for dead. The Saint could
them

them that their iest was turned into a truth, and so departed. The theeues found their companiō dead, and fearing that the like mischance might fall vpon themselves, they rann apace after the Saint, & prostrated themselves before him, & acknowledging their heynous offence, they became Christians. The Blessed Bishop at their request, restored againe their dead companiō to the number of liuing.

5. *Machaldus* hauing confessed his sinnes, requested the Saint to set downe for him some course of pennance, by which he might purchase eternall life, the holy Bishop being inspired from aboue, inioyned him to forsake his native soyle, for euer, and to bestow all his substance vpon the poore: then did he attyre himselfe in a course and despiceable weed, and locked his feet in fetters, casting the key into the sea: after he commanded him to enter all alone into a boate, whither soeuer the boate should carry him, there to liue all the dayes of his life. The truely penitent *Machaldus*, followed the Saints direction, and so committing himself to the sea, he lāded in the Isle of *Man*. The two holy Prelates *Counidrius*, and *Romulus*, whome *S. Patricke* sent to succeed *S. German* in the gouernement of that Isle, seeing the man in so miserable
pennāce
merito-
rious of
glory.
a plight

a plight, & knowing the cause, intertayned him very charitably, detayning him with themselves. After the compasse of many yeares in the belly of a fish, that by diuine prouidence, was brought to *Machaldus*, was found a key which vnlocked his fetters. *S. Machaldus* attayned to such eminent sanctity, that after the death of the two forementioned Bishops, he was created Bishop of the Iland, and ended his dayes there in great sanctity, being famous both for vertue, and miracles.

3. The glorious Saint by conuerting stones into milke, & milke into stones, conuerted a Magitian from the worshiping of stones, to the seruice of the true and liuing God. Such reuerence did the Blessed Saint carry to Sunday, in honour of our Sauiours triumphant resurrection, that he was neuer accustomed to trauaile vpon Sondag; for wheresoeuer he was belated vpon Saterdag, there did he stay vntill Munday morning, giuing himselfe wholly to diuine contemplation.

4. One Saterdag, he was benighted in a great field farre from any shelter, it began to rayne heauily, but not a drop did touch the Saint, or any of his company. This miracle was seconded with a farre greater, for euen that night, the Saint was
thus

thus sheltred miraculously from the rayne, the plane was ouercast with so thicke a mist, that the Saints coach-man could not find the coach horses which he let out to pasture. The Saint knowing in what affliction his faithfull seruant was, of compassion towards him, he stretched out his sacred hand, and loe an vnscene, and neuer heard of prodigy, his five fingers like five brightsome Sunne beames, illuminating all the country ouer, conuerted the darknes into light, and the night into day. By helpe of this immense splendour, the coach man found his horses, and so returned ioyfull, and greatly comforted to his good Father. Whiles the Saint preached the Ghospell to a certaine noble man, there came a flame out of the Saints mouth, which entered in at the noble mās mouth and eares, heating therewith his hart, and also all his inward powers.

5. A yong Lady named *Memessa*, daughter to a great Prince in England, by contemplation of the creatures, attayned to such perfect knowledge, and loue of the Creator, that for his loue she misprised all the world; her parents laboured very much, but could not nether by faire or foule meanes enforce her, euer to contract with any of the great Lordes that were suters to her, so con-

L

stant

Professi-
on of
chastity.

Holy
water &
a great
miracle
wrought
by it.

stant she was in her purpose of dedicating her virginity to her maker, her parents seeing nothing could preuaile with her, sent her into Ireland to S. Patricke, who instructed her in the Christian religion, and after receiuing the blessed Sacrament, being in prayer, she yeilded vp her pure soule, which was carried betweene Angells, into the bed chamber of her heauenly spouse. Holy water made by the Saint, was no sooner besprinkled vpon a noble man named *Darius*, who lay sicke vpon a dead horse, but the noble man recovered his health, and the horse his life.

Of a vision S. Patricke had touching the building of Ardmuch, and of the cure of 16. Leapers.

CHAP. XVII.

THE formentioned noble man *Darius*, being willing to gratify the Saint, bestowed vpon him a faire, pleasant, and delightfull peece of ground, antiently called *Druimsallac*, and now *Ardmuck*: the next night after, the saint saw the Angells squaring the forme and compasse of a faire Citty, that was to be built, in that pleasant, and delightful field. One of the Angels commanded him the next day, to goe to a place called S.

Patricke

Patrickes well, where he should cure 16. leapers, couered ouer with vgly soares; the Saint did accordingly, and baptized the leapers in the well aforesayd, which miracle comming to the notice of the people, was a mayne helpe towards the building of the citty. At the Saints request an Angel remoued out of his place a great rocke, that was like to make the entrāce into the citty very cumbersome and difficulte.

2. The glorious Bishop, with Gods help and fauour begun, & throughly built a citty, faire for the situation, greatnes, and compasse, & brought many principall cittizens to inhabit therein. The citty it selfe, was adorned with faire and deēt churches, wherein were ordained by the Saint, Cleargy men for the singing of the diuine office, the gouernement of soules, and instruction of the people. There were besides, Monasteryes furnished with Monkes, and others replenished with sacred Virgins. In a monastery of holy Virgins liued a virgin the King of Englands daughter, & nine other ladyes which accompanied her: when she came to *S. Patricke*, the Saint saw with his owne eyes, threc of his holy number ascend vp to heauen. In this Citty did the Saint erect his Archebiscopall see, intending to make it the

L 3

principall

principall and metropolitan Church of all Ireland, and that this his intention might be established for all succeeding ages, he purposed to make a journey to *Rome*, there to haue it confirmed, and ratified by Apostolicall authority. The Angell appearing, liked well thereof, and because for the present the Saint wanted horses, he prouided him miraculously of coaches to carry him and his retinue, to the water side.

br3. The glorious Bishop, after that with infatigable trauaile of preaching, & marueilous plenty of miracles, he had conuerted the kingdome to the Christian religion, hauing ordained Bishops, Priests, and other Cleargy men in all places that he thought conuenient, blessing and taking his leaue of them all, he went with some of his company to *Rome*. Comming thither, he acquainted the Popes holines with the affaires of Ireland, and the cause of his journey. His holynes imbracing the Saint as the Apostle of Ireland, honoured him with a palle, and constituted him as his owne Legate ouer all Ireland, confirming with his apostolicall authority, all what the Saint had ordered, disposed, or done in Ireland. His holynes gaue him rich presents and precious gifts, among other his gifts, were relicques of the Apostles S.

Priests,
cleargy-
men.

S. Patr.
the Po-
pes Le-
gate.

The an-
tiquity
of a Pal-
lium in
Ireland.

Peter,

Peter, and *S. Paul*, and *S. Stephen* the Protomartyr, and that which passeth all, his Holynes bestowed vpon him a certaine sheet died with our Sauours blood. The Blessed Bishop after his returne, placed all these rich relicques behinde the high Altar in the Metropolitan Church of *Ardmuck*. It was the custome in that church euery yeare, to expose these relicques at Easter, and at Whitson tide, to be scene, and honoured of the people.

Honour
done to
Relikes.

4. It passeth our abilityes to set downe the innumerable signes, which he wrought in his iorney, going and comming from *Rome*; for in all places did he manifest signes of his sanctity. In *Englād* his natie soyle, he made some stay, where he built many Monasteryes, and repaired many more destroyed by the Pagans, which he furnished with Monkes, which liued according to the forme of religious discipline & life, that the Saint prescribed them: he also prophetically foretould many aduerse and prosperous euent, that should happen in England. In like manner did he foresee and fortell the sanctity of *S. David*, being as yet in his mothers wombe. After his returne from his tedious & paynefull iourney, bringing with him from beyond the seas thirty Bishops, whome he

sent to labour in the feild of our Lord, he began in time conuenient, to celebrate solemne councells in which he cut off any thing he found to be prejudiciall to Christian religion, or contrary to the churches canons: placed & established such constitutions, as were conformable to the holy Canons, and made for the aduancement of religion, piety, and good life; in the meane space he dayly shined with the splendour of infinite miracles, whereof this insuing, as it cannot but be deemed most stupendious, so questionles is to be accounted most beneficiall.

How S. Patricke freed Ireland from the encombrance of Diuels; Magitians, and venemous beasts. And how he fasted 40. dayes without corporall food.

CHAP. XVIII.

IRELAND since its first inhabitation was pestered with a triple plague, to wit, with great abundance of venemous beastes, copious store of Diuells visibely appearing, and infinit multitudes of Magitians, that the like is not recorded of any other country or kingdome. The glorious, and most holy Bishop laboured by intercession of most feruent prayers, and other exerecices of deuotion

uotio, to deliuer the Iland of that triple pestilēce,
the most excellent Prelate taking the staffe or
wand of Iesus into his sacred hand, and eleuating
it after a threatning manner, as also by the fauou-
rable assistance of Angels, he gathered together in
one place, all the venemous beastes that were in
Ireland, after he draue them vp before him to
a most high mountaine hanging ouer the sea, cal-
led then *Cruachanailge*, and now *Cruach Padruig*,
that is *S. Patricke's* mountaine, & from thence he
cast thē downe in that steepe precipice to be swal-
lowed vp by the sea: O singuler signe, O magni-
ficent miracle vnseene, & vnheard of since the be-
ginning of the world, now known & spoken of by
al nations: after directing his face towards the Ile
of *Man*, & blessing it with all the other Isles by
him conuerted to Christ, by help of his prayers
he procured them the same singuler benefit. Of
the Magitians he conuerted, and reclaimed very
many, and such as persisted incorrigible, he roo-
ted them out from the face of the earth. By his
prayers he obtayned of God, that the apparitions,
and illusions should not molest the Christians
from thence forwardes.

Honour
done to
Relikes.

2. To the end that Ireland neuer after should
be molested with venemous beastes, nor yet encō-
bred with

with the accustomed habitatiō of Diuels, the most excellent Bishop fasted forty dayes without any corporall food, imitating in that holy fast *Moyſes*, who obserued it in the law of nature, and *Elias*, who obserued it in the written law, and especially our deare Sauour, who consecrated in his person that mysticall fast. The Saint therfore ascended the high mountaine of *Cruachanailge*, where he disposed fīue stones in forme of a Crosse, and in the midst of them he placed himselfe, shewing aswell by the forme, and manner of his sitting, as by the mortification of his abstinence, himselfe to be the true seruant of Christs crosse. The Diuels grieuing much that their power, and dominion in Ireland had beene ouerthrowne and weakned, thronged about the Saint in the shap of most vgly, and deformed birdes, labouring with their horrid skrikes, to annoy and hinder the Saint in his holy prayers, but he being preuented by the grace of God, and assisted by his power, making the signe of Christes triumphant banner against those fowle fiendes, he chased them away farre from him, and with frequent percussion of his cymball, he draue them out of all the coastes of Ireland, so that from that tyme euen to this present day, no venemous beastes were seene in Ireland,

Ireland, nor yet are the inhabitants since molested with illulory apparitions of Diuells, as they be in other countryes: the Saints cymball being broken with often playing vpon it, was amended by an Angell.

3. By Gods fauour, whose wont it is after a storme to cause a calme, the Diuels being chased and driuen away, a great multitude of Angels illustrated the mountaine with heauily splendour, and recreated the Saint with their sweetest harmony, the Saint after immolating the hostes of thankesgiuing and prayses to God, for inabling him to performe so long a fast, &c for conferring such admirable fauours to Ireland at his intercession, descended from the mountaine, and played on his cymball, the sound wherof was heard ouer all the kingdome: then eleuating his handes, he blessed all Ireland, with the inhabitants thereof, and commended them to Christ; then did he make glad all the Church with his presence, solemnizing with great deuotion, our Saviours triumphant Resurrection.

4. The paschall festiuityes being duely, and deuoutly accomplished, the Saint with a great traine of spirituall children in his company, made a circuit about the land, teaching the wayes of

Lord in all places, & with his efficacious sermons, strengthening the inhabitants in the faith of Christ. The people being incited by that admirable, and most prodigious signe of chasing away the diuels, venomous beasts, and Magicians, flocked from all parts to the saint, & submitted themselves & altho they had, to his holy will & pleasure, embracing with great deuotion his doctrine & precepts. The Saint seeing what disposition our Lords field was in, to yield not only the 3000 but even the hundred fold fruit, caused al the land to be deuided, and equally distributed, & being deuided, to be tithed with al the inhabitants of both sexes, & euery tenth head, as well in men, women, as cattle and moueables, the one separate for our Lords part, al the more he made Monks, & al the women he consecrated Nunnys, building innumerable monasteries for the, & assigning them the fiftes of lands, cattle, & other moueable goods for their sustentation: within a short space there was not a wilderness, nor scarce any corner, or place in all the Island, but was replenished with perfect Mōks, & holy Nunnies, so that Ireland by a peculiar name was iustly called al the world over: *The Land of Saints.* They lived according to the prescript, & tenour of life, which S. Patrick set the downe; for cōtempt of the

world; desire of heavenly things; mortification of the flesh; abdication of self will; they matched the Monks of Egypt both in merit & number. Many foraine Regions were by the illustrated with doctrine, & religion.

How the present, & future state of Ireland, was revealed to S. Patrick: and of the patronage the Saint affoordeth them, who are deuout vnto him.

CHAP. XIX.

THE B. Saint with great instance of prayers begged of God to know in what estate Ireland was in his Maiesties eyes: God did heare the desire of his hart; for being in prayer, he saw all Ireland on a flame of fire, flaming vpward euen to heauen; an Angel telling him, that such was the estate of Ireland in the eyes of God for that present. Within a little while, he saw mountaines as it were of fire, ascending to the cloudes; & short while after he saw brightsome torches flaming, afterwards small lightes, and lastly a few coals raked in ashes, but yet alive; to whome the Angel appearing said: That by that vision was expressed, the feuerall estate Ireland should undergo in the succeeding time. Saint Patrick bathing his face in tears, often redoubled that of the Royall Prophet ysaiah

92 The life of the glorious Bishop S. Patricke.

God relent for ever? Or will he not add to be better pleased? Or will he cut off his mercy for ever from generation to generation? Or will God forget to have mercy? Or will he in his wrath keep in his mercyes?

The Angell sayd, looke towards the North, & thou shalt see the mutation of the right hand of the highest. The Saint lifted vp his eyes, and saw a little light arising in *Vlidia*, which striving for a long space with the darknes, chased it away, and after illuminated all the Country, neuer ceasing to increase, vntill it brought Ireland to its free resembling and flourishing estate. By the Saints interpretation, the fiery ardour, designed the present deuotion, and zeale of Religion and charity, wherewith the inhabitants were inflamed in the Saints dayes. The flaming mountains, the Saints who were conspicuous for miracles, vertuous life and learning. The diminution of light, the decrease of sanctity; and the mist ouerclouding all the land, the infidelity that should preuaile in the Country.

2. As some of S. Patricks disciples discoursed together of his gifts & vertues, one of them sayd, he was the holiest man breathing vpon the face of the earth: to whom S. *Secundinus* answered. Truly he had beene most holy, had he not beene induced

induced with lesse fraternall charity then it beho-
ueth him. Which comming to S. *Patrickes* hea-
ring, he asked *Secundinus* what moued him to vtter
such censure against him. *Secundinus* answered,
because you accept not of the liuinges, and rich
presents that are offered you, with which you
might maintaine great multitude of holy men.
To whome S. *Patricke* replyed: Charity makes
me not to accept of such great charity; for if I did
accept of what would be giuen me, I should leaue
not so much as the pasture of two horses for the
Saints who shall liue after vs.

3. The aforesaid S. *Secundinus*, being of great
learning and wisdom, signified to S. *Patricke*,
that he had a desire to compose a hymne in ho-
nour of a Saint that yet was liuing, and because
it was S. *Patricke* himselfe he ment, he concealed
the Saints name; the glorious Bishop answered,
it is iust and reasonable, that people display the
vertues of Saintes, and that the Church declare
their prayes, which yet is more securely done
after their deaths, when all occasion of sinning is
cut off: but if you will put in execution what you
entende, do it quickly, for death is at the doore,
of all the Bishops that are in Ireland, you are the
first that shal depart this life. *Secundinus* made the

94 *The life of the glorious Bishop S. Patrick.*
hymne, and within a few dayes after he dyed at
Dodnachfeachluin his episcopall city, showing by
frequent miracles, that he reigneth with Christ.
4. *S. Kennechus*, saw a company of Diuels, to go
fetch the soule of a flagitious sinner, who for his
many misdeedes, deserved to be buried in Hell.
The Saint abiurde them at their returne, to let
him vnderstand the successe of the matter. After
a little respite the Diuels coming againe, told *S.*
Kennechus, how *S. Patrick* defended the sinners
soule from the, in regard that he was accustomed
vpō the Saints day to keep a great feast in honor
of him, & euery day to sing some chapter of that
hymne: *S. Kennechus* reioyced much thereat, and
by telling that miracle, excited many to sing that
Hymne very deuoutly in honor of the Saint. An
Abbot *S. Patrickes* disciple named *Colmanus*, did
sing the foresayd hymne very often: being de-
manded the cause, he answered, that whilst he
sung it, he enjoyed stil the Saints presence before
him, and that his eyes could neuer be satiated
with the contemplation of his delectable face
whereby it is cleare how faythful a friend this bless-
ed Saint is, to all those who frequent his memo-
ry, or haue him for their patron.

of

Of the Saints admirable contemplations, reuelations,
mortifications, and prayers.

C H A P. XX.

O Ftentims did the glorious Saint see our Sa-
uour, the heauens open, & our Lord Iesus
standing in the midst of the multitudes of angels, &
this sometimes when he sayd masse, & other times,
when he deuoutly sung S. Iohns reuelations: besides
the Angel *Victor* so often mentioned in this volum,
was wont to appeare to him thrice euery week for
to recreate him with his diuine colloquies, & dis-
courses: Of soules departing this life, our B. Saint
saw ful often, some to go to endure the paynes of
hel, & others to be sent to enioy the ioyes of hea-
uen; one example very remarkable, which the
Saint himfelfe for edifications sake was wont to re-
cite, I will here recount. A great noble man, who
liued in much prosperity, & dyed with no lesse
glory, was accounted by them that knew his life
& end, most happy, & pleasing vnto God, whereas
a poore indigent lazar, who liued al his life in great
misery, & after his death wanting the honour of
burial, became a prey to the fouls of the ayre, was
esteemed most wicked before God, but the B. Bi-
shop seeing the blindnes of humane iudgement,
could

tould them that he saw the rich mans soule to be buried in hell, and the poore mans soule to be carryed vp to heauen, and this which the Saint saw concerning these two, he was wonte to recite of many other.

2. The fame of *S. Patrickes* vertues, excited a holy man of great merit and vertue named *Vinnualoeus*, who liued in Britany in France, to leaue his natiue soyle and to go for Ireland, there to become *S. Patrickes* disciple, & scholler. The night before he was to begin his iourney, he saw in a vision, a most venerable man attyred in episcopal robes, who tould him that himselfe was *S. Patricke*; know my dearest *Vinnualoeus* that I am *Patricke* to whō you repaire, know that the time of my resolution is neere at hand, so that before you can come where I am, I shall depart this life: it is the wil of God that you forsake not this place; with that the vision disappeared.

3. The course which the Saint held in his deuotion, as it was most admirable, so did he continue it daly without any intermission: euery day was he wont to say deuoutly the whole Psalter, with canticles, hymnes and *S. Iohns* reuelation, besides two hundred other prayers: three hundred times in the day did he prostrate himselfe in adoration

adoration before God, and in singing euery canonicall hower, he was accustomed to blesse himselfe a hundrd times with the signe of the Crosse: moreouer it was his wont euery day, to say masse with great deuotion and reuerence, neither did he omit to preach to the people or to teach his disciples. The night tyme, which he deuided into three partes, he spent after a most heauenly manner; the former part he imployed in reciting twice fifty Psalmes, and in making two hundred genuflexions: the second part he spent in saying of the third quinquagenary of psalmes, and of other prayers, all which time he stood immersed in colde water: the third part he allotted to his sleep, hauing for his bed a bare stone, & another stone in steede of a bolster, giuing himselfe in this manner to his rest, he would girde his loines with a ronghe, and course haire cloath steeped in cold water, to keepe his body in due subiection, fearing it should stirr vp any dishonest motions against the spirit: in this manner did the blessed Bishop, offer himselfe a holy liuing and gratfull victime vnto God.

N

of

Of Saints Patrickes most profound humility, and of his many miracles.

CHAP. XXI.

THE glorious Bishop, over his other attire wore a white robe, representing by the forme and colour of his attire, the candour of his inward powers, nay he would accept of no gifts or presents, esteeming it happier to give, then to receive; and if sometyms rich men did bestow any present vpon him, he would without delay give it to the poore, easing himselfe of it as of a heavy burthen. In his countenance, in his aspect, in his talke, in his gate, even in the motion of his members, and deportement of all his body, the beholders might see and learne lessons of edification, his speech being tempered with sweetness, and seasoned with the salt of discretion, he accommodated himself to all sexes, people, & occasions, he was well seene in foure languages, the English, Irish, French and Latin, & attained to good insight in the Greeke, he wrote a volume called *S. Patrickes canons*, which is furnished with excellent doctrine for all sorts of people.

2. When any difficulte or obscure questions

ons were put vnto him, he was wont of his profound humility, first to answere: I know not, God knowes. He was indued with the gift of prophecy, & whatsoeuer he foretould, fell out without any ambiguity: He did prophecie of the Saints of Ireland, and especially of all the Saints of *Munster & Connact*, that were to be borne within the compasse of one hundred yeares, so clearly, that he fortould their names, liues and places of their habitation. In giuing his benediction, he extended his right hand, and in bestowing his malediction, he stretched out his left hand: whosoever he blessed, Gods blessing did light vpon him, and whomesoever he cursed, Gods curse came vpon him.

-in 3. And though in all vertues he did match, or rather surpasse other Saints, yet in humility he did farre surpasse himselfe, hence it came, that in his missiue letters he styled himselfe: *The greatest sinner in the world, the least and most despiceable among them*; and setting little by the signes he wrought, he deemed himselfe vnworthy to be compared to any perfect man. He exercised himselfe in the manuell workes as *S. Paul* did of tilling the ground, and fishing, but especially in building of Churches, three hundred and fifty

Bishops did he consecrate with his owne handes, five hundred did he inuest with the holy functiō of Priesthood, the number of them, that were ordayned in inferiour orders, as also of Monkes, & Nunnes, is so numberlesse, that God alone doth know them.

4. The Blessed Bishop liuing and leading a life of this tenour, shined with so many, and so great miracles, that in them he was not inferiour to any of the Saints that went before him. It was in a manner a dayly exercise with him to cleanse leapers, cripels, deafe, dumbe, to cure palseies, lethurgies, lunatickes, epilephies, to erect cripls, to restore sight to the blind, speach to the dumbe, to the deafe hearing, & in a word to heale all diseases: he merited to be the magnificent reuiner of three and thirty dead persons, threescore and six treatises were written of his gistes, vertues and miracles, a great part of them perished by fire vnder the Pagan Princes *Iurmundus* & *Turgesus*. Foure volumes are yet extant written by foure of his disciples S. *Benignus*, S. *Mell*, S. *Lumanus*, S. *Patricke* the yonger, who lyes buried in *Glastenbury* monastery in England: S. *Euimus* compiled his actes and miracles partly in Irish, and partely in Latin, out of which holy authors

authors, we have extracted what we thought good, and digested it into this volume.

5. The most glorious bishop, being loaden with yeares, and abounding with merits, knew by diuine reuelation, that the dissolution of his earthly tabernacle was neere at hand, which moued him to goe towards the cittie of Armuch, thinking to enrich that his Metropolitā Church with the pretious depositum of his sacred body, but the Angell *Victor* appearing to him, told him that it was the diuine pleasure, he should expect the generall resurrection in the Cittie of *Downe* in *Vlidia*. The Saint embracing with great resignation the disposition of the diuine prouidence, returned backe againe to *Vlidia*.

6. Within a few dayes after, as the most holy Prelate S. *Patricke* preached of the glory of heauen to a great multitude of religious and ecclesiasticall men, there descended from thence, an immense splendour that illustrated a place in the east part of the Church-yard, the pearle of Ireland S. *Brigit* being present. The Saint commanded her to declare the mystery of that diuine light, she told in the hearing of all the assembly, how that celestial light, sanctified and designed the place, where a Saint most glorious, &

most deare vnto God shold be shortly interred; then rouding *S. Ephembria* in her care, she tould it was the patron & Apostle of Ireland, *S. Patrik*, adding further, that she would account her selfe happy, if his sacred body might be wraped in a winding sheet which she had spunne, and weaved with her own hands, & had prepared for that purpose.

7. The Blessed Saint knowing by diuine inspiration the holy Virgins desire, commanded her to go, and bring that sheet, wherein for the most tender loue he carryed to the most blessed virgin, he would haue his sacred body wrapt: himselfe went to the Monastery of *Sauall*, where sickning he expected the end of this life, or rather the beginning of the other life that hath no end: the B. virgin *Brigit* was so ouerwearied with the length and difficulty of the iourney, that she could not come so soone as she purposed. The Blessed Bishop knowing in what distresse the holy virgin was in, he sent his coach-man to meet her, & the sacred virgins that came in her company, so the virgins comming to *Sauall* where the Saint laye sicke, she presented him with the sheet, which he receaued very gratefully, then kissing his feet & handes, she and her virgins receaued his benediction.

Of S. Patrickes death, of the Angelicall obsequies exhibited to him, and of his entertainment at Downe.

CHAP. XXII.

THE Blessed Saint being brought very low by his infirmity, as the Angell had admonished, receaved the holy Sacraments at the hands of his disciple S. Tassach Bishop; & eleuating his eyes, he saw Iesus standing in the midst of a multitude of Angels; then blessing his disciples, and rendring thanks to God, he passed out of this life, his blessed soule was receaved into the ioyes of his Lord by the all-immaculate Virgin the Mother of God, and sacred quires of virgins, with the Patriarkes, Apostles, Martyrs, Confessours and Angels, no marvaile that he was honored of all Saints, sith there shined in him, the vertue of all Saints; an Angell he was, not by nature but by office, since his lips did keep science and the law of life: a Prophet, since few of the Prophets were indued with the foresight of future thinges so copiously as he was: an Apostle he was, since Ireland, and the neighbour Ilands, are signes of his Apostleship: a Martyr he was, in regard of the many conflicts he had against Kings and Magitiāns,

Magicians, Idolaters, and Diuels. A confessor he was, since that he neuer ceased from the preaching, and confessing the name of Christ. A virgin he was, for as much as he kept the integrity of fayth, in body & soule. The glorious Saint deceased at the age of a hundred and twenty three yeares: he was fixteene yeares old, when he was carryed away by the Pirates: six yeares did he serue in captivity: eightene yeares did he liue with *S. German* in France: he was five and fifty when he came into Ireland to preach the Gospell: five and thirty yeares did he imploy in the conuersion of Ireland, and the adioyning Iles: afterwards for three and thirty yeares, he gaue himselfe to the sweet rest of contemplation, eyther at *Ardmuck*, or at *Sauall* monastery, during which tyme he neuer came abroad, vnles it were for great affaires, or keeping a Councel once a yeare for the redresse of abuses.

2. After his departure his sacred body was wrapt vp in the sheet, which the blessed virgin *S. Bridgit* had prepared, and a great multitude of cleargy men and seculers, came to bemoane the death of their common father, and Apostle, and to solemnize his funerals. The night following a brightsome quier of Angels that kept watch at
his

The life of the glorious Bishop S. Patricke. 109
his body with their sweet harmony, cast all the
multitude into an extaticall sleepe, untill their
departure, the next morning the Angels left so
fragrant an odour behind them, that it continued
for the space of twelue daies, whilst the holy body
was vnburied, during which time in all that re-
gion, they inioyed the brightness of the day light,
without the interposition of any night. By occa-
sion of this stupendious miracle, the Archmachi-
ans, and Vlidians fell into grāt debate and con-
tention, for the possession of that sacred treasure,
and as they were vpon the poynt of entring into
a fierce and bloody conflict, they heard a voyce
from heauen, which seemed to be *S. Patricks*, cō-
maunding them to surcease from the effusion of
blood, the sea moreouer passing its wōted boun-
des swole vp so high, that it impeached their mu-
tuall fight, and slaughter for the present.

3. The Vlidians put the blessed Saints bo-
dy vpon a new wayne drawen by two kine, and
so carried it away, with great ioye and singing of
psalmes, hymnes, and spiritual canticles, wherat
the Ardmuchians fury was so inkindled, that
they intended by force of armes to detayne the
holy body of their patron, and primat: but Al-
mighty God to stint that bloody strife, substitu-
ed

106 *The life of the glorious Bishop S. Patrick.*
ted before the Ardmuchians eyes a phantasticall
wayne which resembled so fully the former, that
they being perswaded it was the same that carried
the rich treasure of the Saintes sacred body, fol-
lowed it so farre as the river *Caulune*, in the confi-
nes of the prouince of Ardmuch, where that ima-
ginary wayne disappeared out of their sight: in
the meane time the Vlidians entred the citty of
Downe, and after great solemnity of masses, they
interred the holy body in the place aforesaid. S.
Patrick departed this life in the yeare of our re-
demption 493. *Felix* being Pope, *Anastafius* being
Emperour, *Aurelius Ambrosius* being Gouvernour
of England, and *Forchernus* reigning in Ireland,
and Iesus Christ being sole monarch of all the
world, to whome all honour glory and prayse for
all eternity. Amen.

Heere ends S. Patrickes life.



THE LIFE
OF THE HOLY VIRGIN
SAINT BRIGIT

PATRONESS OF

IRELAND.

Abridged out of what *Cogitosy* & her owne
nephew, and *Ioannes Capgravivs*
haue written more largely of her famous
Actes, and Miracles.

Of *S. Brigits Countrey*, Parents, Birth, and many
vertues; and especially of her charity to the poore.

CHAPTER I.

THE glorious virgin *S. Brigit*, who descended of the ancient, and honorable family of *Erech* in the kingdom of *Ireland*, was borne at *Fochart*, a village a mile distant from *Dundaalke* in the country of *Louth*. Her Father was a noble man of *Leinster*, named *Dubtacus*, who falling in loue with a hand-mayd of his named *Brocsca*, a woman inducd

with singuler beauty, and admirable comlines, he got her with child of this sacred virgin, which when his owne wife perceiued, being in great trouble therat, and taking the matter very grieuily, she said vnto him; cast out this handmayd, fearing her posterity surpasse mine. *Dubracus*, constrained through his wiues importuinity, made sale of her to a certaine Magitian, in whose house falling in trauaile, she was safe deliuered of the holy child; such as were present at her birth, saw the cloath, wherewith her tender head was couered, to burne with a flame of fire, whereupon hastning to quench it, they found no fire at all.

2. So much did the holy virgin loath to feed of the Magitians meats, that she was constrained euery day to cast vp what she ate. The Magitian considering attentiuely the cause therof, said: I am vncleane, & this holy virgin (ful of the spirit of God) cannot taste of my meate; choosing out therefore a white merch cow, he bestowed it vpon her to line by her milke. The holy virgin increased in vertue, no lesse then in yeares; for she excelled in all kind of holy conuersation and sanctity of life, and became very conspicuous for her modestie, chastity and temperance, but aboue al

The life of the glorious virgin S. Brigit.

her charity to the poore is most remarkable.

3. The sacred virgin being deputed by the Magitian to keepe his cowes, gaue all the butter, and milke she could gather to releiue the present wantes, and necessities of the poore. When the Magitian saw but a small quantity of butter in a great vesel, wherein the butter was to be kept, he chafed extreamely. The Saint seeing what passion he was in, offered her pure prayers vp to God, and so by diuine vertue, filled the vessell with butter euen vp to the topp: wherat the Magitian was so much astonished and moued, that he beleiued in Christ, setting both her, and her mother at liberty.

4. In regard she gaue to the poore, all whatsoever she could lay handes vpon, and among other things, her Fathers sword, he purposed to sel her; for which end bringing her where the King was, he requested him that he would be pleased to buy his daughter. To whome the King spoke in this manner; what made you to giue away your fathers sword, to the poore man? To whome she answered, I haue giuen it to Christ, & Sir if my God did aske your maiesty, and my father too of me, I would bestow you both, and whatsoever els you haue vpon him, if it lay in my power. The

110 *The life of the glorious Virgin S. Brigit*
the King turning to her father sayd to him; this
your daughter is of too great worth to be bought
by me, and of farre greater to be sold by you, so
giving her another sword to giue her father, he
dismissed her.

*Of S. Brigites singuler chastity, and of some miracles
wrought in approbation thereof, as also of other
stupendious signes.*

CHAP. III.
WHEN this sacred spouse of Christ saw
her selfe pressed, and importuned by
her freindes to marry, she prayed to God, that he
would be pleased to disfigure her body with
some deformity, to the end that men shold cease
from making further loue vnto her; and without
delay her eye burst, and melted in her head; then
taking three other maydes in her company, she
repayred to a holy Bishop, called, *Machella*, *S.*
Patrickes disciple, to be vayled at his handes; the
holy Bishop saw a pillar of fire appeare ouer her
head, and contemplating moreouer her earnest
and ardent loue of virginall integrity, he gaue
her the holy vayle of chastity: at which time as
she fell prostrate before the venerable Prelate to
offer

offer her selfe a holy, cleane and impolluted host to her heauenly spouse, she touched the alter poste, which incontinently budded forth a fresh with leaues, and so continueth greene and flourishing to this day: Being vayled with the sacred cognizance of chastity, her bursten eye was restored againe to perfect health.

2. Against Easter the sacred virgin made bere of one onely measure or pecke of malt, sending part therof to eighteen Churches that were round about, and besides during all the octaue, that small quantity sufficed abundantly, and serued to satisfy all those who would, and were desirous to taste therof. At the same time a Leaper came to the holy virgin, requesting her to help him to a cow, but she hauing none said to him; Wil you that we pray God to deliuer you from your sickness? who answered, that he preferred his cure before all other giiftes; whereupon she hauing blessed water, sprinkled the leaper therewith, and immediatly he became cleane: in like manner two sicke virgins taking water, which the holy Virgin had blessed, recouered their perfect health.

3. Two blind men being Brittons, or English men by birth, with a leaper who was their guide, came to her Church doore, and besought the

the sacred Virgin to help them to their bodily health; She intreated them to haue patience a little, and to enter into the lodging to refresh themselves, and that she would in the meane time pray to God in their behalfe; which delay they tooke so impatiently, that with great indignation they replied; you heale the diseased of your owne nation, but as for vs being strangers, you neglect to cure vs for Christs sake. The holy virgin receiving this reproach, went forth vnto them, and casting holy water vpon them, she cleansed the leaper, and restored the blynd men to their sight.

4. A certaine woman, brought some apples to the Saint, at which time there came some leapers to begge alms of her: the said Saint dealt these apples amongst them. The woman hearing it, couayed her aples away saying: I brought those apples for your selfe, and your virgins, & not to be giuen to leapers: whereat the Saint being not a little offended, she answered; You haue done very ill in hindering vs to giue almes, therefore your trees will neuer more produce any fruit. The woman going forth into her orchard, which she left full of apples, found none at all, and so it remayned fruitles alwayes after.

Of S. Brigits great austerity, and of many admirable miracles wrought by her.

CHAP. III.

ONE night the season being frosty and cold, whē al had taken themselves to their rest; and were fast a sleepe, the holy virgin went to a deepe poole, wherin she stood all night long weeping and praying, firmly purposing with herself to obserue the same custome euery night: but our deare Sauour out of the aboundance of his infinit mercy, would not haue her to continue it any longer, for the next night following, she found the poole dry without any water, and comming to see it the next morning, she saw it as full as it was before: the same hapned to her the second night, which was a sufficient reason that she forbore that austere exercise of mortification.

2. Vpon a time that some venerable Bishops came to seeke lodging at her house, she being vnprovided of all prouision, the diuine munificence releiued her wantes by miracle: for thrice in one day did she milke one cow that she had, which yeilded so much milke, as the three best cowes would. Another tyme a Dog did fawne v-

P

pon

pon her for meate, the holy virgin, with whom mercy grew euen from her infancy, hauing nothing but flesh, that was boyling for some guests that were to come, drew it out of the pot, and gaue the doge a peece therof. When the flesh was laid vpon the table, it appeared, so intire, as if nothing had bine cut off, which excited the beholders to great admiration of the miracle, & veneration of the Saint.

3. The blessed virgin laboured very earnestly, to reclaime nine men from fulfilling their nefarious vow made of killing a man in the Kalendar of Iuly, yet for nothing that she could, either say, or doe, would they relent from their wicked designe: Betaking her selfe therefore to prayer for the desperate wretches, loe there appeared before their eyes a figure, resembling to the full, the man whome they intended to kill, whom they incontinently assailed with their swordes and launces, & after, as it were insulting by way of triumphe ouer their slaine ennemy, came backe immediatly to the Saint with their weapons all imbrued in blood, where learning the truth of the matter, they did pennance for their cruell intent.

4. Vpon a time that a certaine farmer came
with

with all his family to celebrat some solemne feast with *S. Bridgit*, he being there, his Cowes were stolne away by theues, who in their way came to a riuer, which they found so swolne vp with water, that they could not passe ouer, tying therefore their garments & armes, to the cowes horns, they made them enter into the water, but they returning backe with great violence, came and ranne directly to *S. Bridgits* aboade, and the men being starke naked, followed them, doing afterwarde pennance for their heinous fact, in the Saints monastery.

5. The holy virgin being once benighted in a spacious field in *Meath*, declined to a certaine poore womans howse, with whome she lodged all night, and albe it the woman receiued, her with great ioye, rendering God many thanks for the happy and safe arriuall of the most holy virgin, yet her pouerty was such, that she wanted wherewithall to entertaine so worthy a guest, but neuertheles of reuerence to the Saint, she broke downe a frame she vsed to weaue in, and boyled therewith the calfe of one onely cow which she had. Supper being ended, and after resting her selfe all night, the next morning, to the end the charitable woman shold not sustaine

any dommage or detriment, by the entertaynement, or refection of the Saint, she found another calfe like to her owne with her cow, and found likewise a weauing frame, in forme and greatnes iust alike to her own that she had burnt.

Of the great power S. Brigit had ouer Diuels, & how much they feared her.

C H A P. I I I I.

WHEN a certaine person, tormented with a malignant spirit, knew that he was to be led to S. Brigit, he fell downe to the ground, saying: You shall not carry me thither. Do you know sayd they where she liues? yes sayd he, and I will not go by any meanes. And when they could not remoue him from the place, they sent for the Saint, intreating her to come thither; when the Diuell saw the sacred virgin coming a farr off, being terrifyed, he departed from the man out of their sight.

2. Another obsessed person, who by reason of strange fits of fury and rage, wherewith he was vexed, bred great annoy & trouble to many, was brought to the Saint, to whome she sayd; Preach to me the word of our Sauour Iesus Christ

Christ, he answered, O most holy Virgin Brigit, I am compelled against my wil to obey your cōmaundement, saying: Loue God then, and all men will loue thee: honour God, and all men will honour thee: feare God, and all men will feare thee, this being said, the diuell fled away with a loud cry.

3. As Saint Brigit sat at the table with a certaine virgin whom she had inuited, she saw a Diuell sitting hard by her, the other virgin said: I would fayne see him, if it were possible. It is not impossible quoth S. Bridgit, but first signe your eyes, that they may be able to sustaine his sight, and contemplate his face: hauing signed her eyes, she saw the ennemy in a most vgly, and blacke shape, with a terrible great head, exhaling forth at his nostrils smoke, and flames of fire. Speake to vs Diuell, said S. Bridgit. To whome he answered, O most holy virgin, I cannot speak to you, neither yet can I contemne your cōmaundements, since you contemne not Godes holy ordonances, and are so affable to his poore, and little ones. Wherefore camest thou hither? sayd the Blessed Virgin. I remaine with this virgin, sayd he, and in regard of her slugishnes, I haue gotten a place in her. Behould then sayd

the holie virgin (turning to the other virgin) whome you haue intertayned these many yeares? And from that day forwardes, the virgin was deliuered from the Diuell.

4. There assembled together a great multitude of men with oxen and engines to draw away a great tree, which was cut downe that was to be vsed in some building, but all in vaine, for neither the multitude of men, the strength of the oxen, nor yet the variety of engines, could preuaile any thing towardes the remouing thereof. The men were almost ready to depart, thinking it impossible to stir it out of its place; at last by the help and force of Saint *Bridgits* prayers, together with her pregnant faith like to a mustard seed, by which faith as our Saniour sayth, Mountaines are transfered, they carried away that tree without the assistance of any humane help, and found no difficulty in bringing it to the place, whither the Saint appointed them to carry it.

Of the obedience that unreasonable creatures exhibited
to Saint Bridgit.

CHAP. V.

ONE day as the Saint saw Duckes, sometimes swimming in the waters, and other tymes flying in the ayre, she commanded them to come to her; They as if they had beene trayned vp vnder humaine discipline, flew in great haste with prompt obedience to the Saint. The blessed virgin touched them gently, and embraced them sweetly, which doing for a pritty space, permitted them after to fly away. Another tyme a great wile bore being pursued very eagerly, came in great hast to S. *Bridgits* heard of swine; she beholding the boare among her swine, gaue him her blessing, and he remayned familiar) & without any feare euer after with her heard. By this and the other precedent, example it is cleare and euident, that the fowles of the ayre, and beastes of the earthe, were subiect to her commaund, and obeyed her will and pleasure, as we may further gather from these ensuing accidents.

2. A simple country man comming to the Kinges court, saw there a Fox, who being taught for that purpose, made the King great recreation with his many sleighes, and trickes, and thinking it was not tame or familiar, he killed it in presence of all the multitude, for which being reprehended, & cast into fetters, he was brought fast bound to the King, who commaunded that he should be put to death, vnles he procured him another Foxe like vnto the former in all conditions, and subtrill feates, and that his wife & children should be made slaues. *S. Brigit* hearing thereof, prayed very earnestly to God for the release of the poore man: by and by another Fox entring into her coach, sat quietly, and familiarly by her side, whome when she had presented to the King, and that he saw it to play trickes, and pranks, and in all thinges to be conformable to the other Fox, his wrath appeased therewith, he set the poore man at liberty, *S. Brigit* returning to her monastery, and the Fox remayning as yet amongst the presse of people, fled backe againe into his denne: all those who saw what had passed, wondered much at the miracle, and honoured noe lesse the Saint by whose meanes it was wrought.

3. As the sacred Virgin sat with her virgins in her coach, she saw a man, with his wife, family, and oxen, toyled very much with carrying heavy, and cumbersome burthens, euen in the extreame heat of the sunne, and taking compassion of them, she gaue them her owne coach-horses to helpe, and ease them of their insupportable paynes. In the meane tyme she sat downe by the way side, and spoke to some of her virgins, bidding them to digge vnder the adioyning earth, to the end that water might spring forth, wherewith such as were drye might quench their thirst. Vpon the digging vp of the ground, there gushed out a cleare, and faire riuer. Within a little time after, there came a certaine Captaine to the place, who hearing of what *S. Bridgit* had done with the horses, he bestowed vpon her wilde, and madd horses, which became without delay so tame and gentle, as if they had beene alwayes wont to draw a coach. There came leapers sometymes to Saint *Bridgit*, who begged her coach of her, which she gaue them without delay, & her horses likewise.

4. A certaine Queene came to visit *S. Bridgit*, bringing with her many rich presents, and amongst the rest a very fayre siluer chayne, which

122 *The life of the glorious Virgin S. Brigit.*
her maydes tooke away, hiding it, the Saint be-
stowing the rest vpon the poore. Not long after
when a poore man cried to the Saint for almes,
hauing nothing, she tooke the chaine, and gaue
it him. The maydes seeing it, sayd, you are the
cause that we loose all that God sendes vs, for
you giue all to the poore, leauing vs poore and
needy. To whome she answered, seeke the chai-
ne in the place, where I am wont to pray in the
Church, and peraduenture you shall find it
there: they finding the chayne, showed it to
many, and kept it euer after, as an euident te-
stimony of her sanctimony, and vertue.

*How S. Bridgit protected, and assisted such as inuo-
cated her in their distresse and dangers.*

CHAP. VI.

S AINT Bridgit came one time, being intrea-
ted therunto by her father, to the King, say-
ing, Let me haue your sword for my Father, and
release me one of your slaues. To whome the
King answered, what will you giue me for these
two great petitions. She replied, if you will, the
life euerlasting, and that your seed thall reigne
for

for euer after you. The King answered againe; I couet not a life, which I doe not see, neither am I sollicitous in behalfe of my children, that shall liue after me: two other thinges I desire, and couet, the first is, that I may enioy this life, which I loue; and the second is, that in all places and conflictes, I get the vpper hand ouer mine ennemies. These two thinges, said the Blessed virgin, shalbe graunted you. Not long after, with a few in his company, he went to fight with a great multitude, and inuocating S. Bridgits helpe and assistance, he saw her goe before him, and a pillar of fire to burne all vp euen to the skies, soe the King hauing defeated his ennemies, he returned homewardes, magnifying the glory, and name of the most sacred virgin.

2. A virgin that suffered shipwracke by inuocating S. Bridgitts helpe, walked drie foote, vpon the liquid waues, escaping by that meanes the daunger of death. Some of Saint Bridgitts maydes hauing receiued from a certaine rich man, many measures of meale, could not passe ouer a water that was in the way, being therefore destitute of all humane helpe, and assistance, they inuocated the powerfull suffrages of their

124 *The life of the glorious virgin S. Bridgit.*
their most holy mistris, and they were suddainly transported to the further side. A man that prohibited *S. Bridgits* coach to passe through his feildes, and stroake at her horses, fell downe to the ground, and yeilded vp his ghost suddainly.

3. A gentleman who was in the country, lo-ued dishonestly a certaine woman, & contriuing with himself how to compasse his filthy delights, he gaue her in custody a rich siluer pynne, which he stole away priuily at vnawares from her, and cast it into the sea, thinking that when she could not restore it, she should become his slaue, and so should glut his wanton desires: all which wicked plot he put in practise, neither could he be contented otherwise, then either by getting againe the siluer pin, or by her bondage. The chaste woman being driuen to this pinche, fled to *S. Bridgit*, as to a cittie of refuge; As the holy virgin was musing with her selfe what to doe in this matter, behold one brought home fish taken out of the neighbour riuer, & they vnbowelling the fishes, the siluer pin was found in one of their bellies, so bringing the pin with her, she went to the assembly, where the matter was to be determined, where she did show the pin, and it being knowne by many that saw it, to be the selfe same he cast in

to the sea, she freed the vertuous womā from her cruell tyrants handes, who afterwardees acknowledging his fault, and guiltines, submitted himselfe to S. *Bridgits* pleasure, who hauing wrought this great miracle, returned backe againe to her monastery.

4. It fell out that the King called together an assembly of his subiectes, to make a broade and fayre high waye in a deep and impassible marsh, through which a great riuer ranne. The people meeting by their family, and kindreds, they diuided the worke, allotting to euery family his own share of that laborious taske, that part wher the riuer ran was most difficult, and fell to one of the families, who being potent & strong forced S. *Bridgits* kinsfolkes being weaker, to change with them. They in this their distresse, falling prostrate before the Saint, bemoned their wrong to her: To whome she answered, Depart in peace, it is the will of God, that the riuer passe from that place, where you are put to such heauy workes, to the other which they haue made choice of. The next morning, when the multitude rose to begin the work, the riuer was found to haue left its ancient channel, where S. *Bridgits* family was constrayned to worke, & to be transfere

Q3

126 *The life of the glorious virgin S. Brigit*.
ferred into the part of the potent, and proude
men, who so vniustly oppressed the weaker com-
pany: in prooffe whereof, the auncient channell
where the riuer tooke its course in former ty-
mes, appears drye without any waters to this
very day.

*Of many miraculous cures, wrought by the merits, and
intercession of the Saint.*

CHAP. VII.

THE sacred virgin hauing deliuered many
leapers, cripples, & obsessed persons, from
their infirmities, there came two leapers with tea-
res in their eyes, beging the cure of their disease.
Then the Saint praying, and blessing water, she
commanded them to washe one another in that
water. One being washed by his companion, be-
came cleane: to whome the Saint said, wash now
your fellow; who seeing himself cleane, and bo-
asting of his health, wold not touch the others vl-
cers; which pride of his God did chastice, for im-
mediatly after he said. I feele sparkles of fire v-
pon my shoulders, and instantly all his body
(his companion being cleansed) was couered o-
uer with leprosy.

2. A certaine woman comming of deuotion, to visit *S. Brigit*, brought her daughter with her, who was dumbe. *S. Brigit* seeing the yong mayden, said vnto her. Are you content to be a virgin? (but not knowing that she was dumbe) The maid answered incontinently, I will willingly do, what you will commaund me, & so dedicating her virginity to God, she to her dying day remayned most eloquent. A blind virgin named *Daria*, spoake to *S. Brigit* saying. Blesse mine eyes, to the end that I may see the world according vnto my desire: her eyes being opened without delay, she sayd, shut mine eyes againe, for the more that one is absent from the world, so much the nearer, is that party to God; then *S. Brigit* shut her eies as she requested.

3. One of Saint *Bridgits*, virgins burnt in the concupiscence of a certaine man, to whome she promised to steale forth in the night: after Saint *Bridgit* betooke her to her rest, the virgin rose according to her promise; being inflamed with the fire of feshuality, & likewise vexed with the tormēt of conscience, she knew not what to do, but fearing God, and *S. Brigit*, prayd her earnestly, that she would vouchsafe to helpe and assist her being indistresse. At last she resolved with her
selfe

selfe to make a fire, putting her selfe therinto, so by that meanes, with fire she quenched fire, and with payne, ouercame payne; which S. Bridgit knewe by diuine reuelation, yet neuertheles kept it secret, to see the euent and issue of the virgins combat. The next morning the virgin acknowledged her sin to Saint Bridgit, who sayd to her: because in fighting couragiously this night, thou hast burnt thy selfe, the fire of fornication shall neuer annoy thee in this life, nor the fire of hel burne thee in the next; then the holy virgin did heale her feete, so that no marke of the burning did appeare in them.

4. Neither ought we to omit that great miracle, which this blessed Saint wrought in imitation of our Sauour, by opening the eyes of a mā who was blind frō his natiuity. A certaine Queen that had no children, by the holy Virgins intercession obtayned issue. And as Almighty God for her sake and merits, did help others in their necessities, so did he not fayle to assist her selfe in her wantes: for vpon a certaine time the holy virgin being in great necessity, besought God to help her to some honny, and what she sought for, she found it in great plenty, vpon the pauement of her house.

How the holy Virgin for the relief of the poore, wrought many admirable signes.

CHAP. VIII.

S AINT Bridgit said to a certaine virgin who begged almes of her; I heare that there are many afflicted with sicknes in your country, take therefore my girdle, and with it, steaped in water, you shal in the name of our Sauour Iesus Christ deliuer them of their infirmities, and they will giue you both meate & cloathes: who taking the girdle, as the Saint commaunded, she cured diseases, getting therby great gaynes, and becoming very rich, she her selfe afterwardes, dealt great almes to the needy. Another time she conuerted water into good bere to giue to leapers, who called to her for it. In like manner did she for the comfort of a needy person, conuert a stone into salt. She likewise deuided one garment betwene two poore men, and by diuine vertue, each part became an entire garment.

2. Among the many stupendious miracles she wrought, this is not to be accounted the least, nor the least to be admired. To three leapers who besought her to bestow some charity of them,

R

she

she gaue a siluer vessell; and fearing it should be an occasion of debate, or discord amongst them, if they deuided it themselves, she spoke to the gold-smith to deuide it equally amongst the. But he making his excuse, that he could not deuide it into three equal partes; the most holy virgin her selfe tooke it into her hand, and stroke it against a stone, and soe deuided it iust into three equall parcells: in so much that afterwarde being put in scales to be weighed, neither part did ouerweigh the other; not so much as one drame, so equall were the deuisions, and so the leapers departed away ioyfull with their shares, & without cause either of enuy, or any iniury.

3. According to the example of holy Iob, she neuer permitted the poore to departe from her with empty handes, for she gaue them very pretious, and rich garmentes, which a holy Bishop named *Conleath*, vsed to weare in saying the diuine mysteries of the Masse, vpon the higher feastes of our Lord, and the Apostles. Now when the time came, that the venerable Prelate should according to his wonted manner, vse the aforesaid episcopall robes, the holy virgin, who had giuen them to Christ in his needy members, receaued other such robes fully resembling the former

mer, as well in the weauing, or texture, as in colour, which were brought her in a waggon of two horses, euen at the same houre that she liberally gaue the others to the poore.

4. So large and liberall was her charity to the poore, that none euer had a repulse at her handes, as it is cleare and euident by this ensuing narration. For one time being abroad in the feildes feeding of her flocke, one who was well acquainted with the tendernes of her hart, and largenes of her hand, came to her seauen times in one day begging of almes, and euerie time she gaue him a weather; and when euening approaching she droue home the sheep, yet being tould ouer twice or thrice, the flocke was found entire, and complete, not one being missing to the great wonder of those who knew what chanced. It is also recorded of her, that after prayer made for that intent, she got miraculously a summe of money, with which she ransomed a guilty person, whome the King appointed to be put to death.

R. 2

How

How the holy virgin, declared the innocency of Bishop Broon Saint Patrickes disciple, by making a yong suckling to speake, and of other no lesse remarkable miracles.

CHAP. IX.

A Certayne malicious woman, without regard of conscience or feare of God, slandered, most wickedly a venerable Bishop of Saint Patrickes disciples named *Broon*, by fathering vpon him a child, which she had gotten by another. The Bishop standing vpon denial of the fact *S. Bridgit* calling the woman sayd, Who is the father of your child? She answered, Bishop *Broon*; With that *S. Bridgit* signed the womans mouth with the figure of Christs banner, and instantly her head swelled vp with a great tumour, after she blessed the young infants tongue, saying to him; Who is your Father? The child made answer, Bishop *Broon* is not my Father, but that vilde and deformed man, who sitteth last among the people: then all the assembly rendring many thanks, and prayses to God, constrained the lewed woman to do pennance for her folly.

2. There was a certaine man named *Linguidinus*

guidinus, who was indued with such admirable strength, and surpassing vigour of body, that he himselfe alone could do so much worke as twelue men, and who moreouer was so great a deuourer of meate, as to eate at once so much, as might well serue twelue men, for as in working he did counteruaile twelue men; so likewise in eating did he match that number. This man came to S. Bridgit, beseeching her to obtaine of God, that he would vouchsafe to temper, and bridle the immoderate appetite of his deuouring, and rauinous stomack, without diminishing or mayning the strength of his body. The holy Virgin gaue him her blessing, and offered vp her prayers to God in behalfe of his iust petition, which he obtayned by her merits, and intercession, for neuer after did he take more, then was able to satisfy one man, being neuertheles able to performe so much worke as he was before, when he did eate most of all.

3. The sacred virgin sent for many workemen, and reapers to cut downe her corne, & hauing agreed with them for their pay, and appointed a day when they should come to performe their worke, it hapned that the day appointed, proued very rayny, in so much that the cloudes

powred forth showers in great aboundance ouer all the prouince, excepting on S. *Bridgits* feilds, which were not wet at all, the rayne falling thicke vpon euery side, so that where all the workemen in the country were constrayned to giue ouer their worke, by reason of the wet, & moisty season, S. *Bridgits* workemen continued from morning without intermission or impediment, cutting downe of her corne, not without the admiration of all who saw, and heard of that vnsuall miracle.

4. Another miracle no lesse stupendious, wherein the Reader may contéplate the purity of her hart, the perfctiō of her soule, the eminency of her merits, and the prerogatiue of her vertues we are to recount, which was this. At what time this sacred virgin fed her flocke in a wide & open playne, farre from any shelter, showres of rayne fell downe so thicke, that she was wet to the skin, who comming home with her cloathes all full of water, she saw a Sunne beame pearcing in thorough a chinke, that illuminated the roome, and taking it for a pearch (the quickenes of her eyes being hindered, or somewhat blunted) she cast thereon her wet mantle, or vpper garmente, whercupon it hung being supported by it, as well

The life of the glorious virgin S. Bridgit 135
as by a beame, or post, to the great astonishment of all the neighbours, who could not sufficiently admire the merits, and vertues of this holy virgin.

Of S. Bridgits happy departure out of this life, and how she knew thereof by diuine reuelation, and of some miracles wrought after her death by her intercession and merits.

C H A P. X.

THE sacred virgin hauing run out the course of her mortall dayes, in the exercise of all kind of sanctimony, and innocency of life, the time of the resolution of her terrene tabernacle drew neere at hand, whose deposition, as her selfe knew by reuelation, and foretould to one of her virgins, was not farre off. The holy virgin gaue vp her soule, to her heauenly spouse about the yeare of our redemption 518. Her venerable body, was placed in a sumptuous monument of gould, and siluer, adorned with iewells, and pretious stones, and was first interred in her owne monasterie at *Kildare*, together with the the sacred body of the holy Bishop *Conleath*; afterwards it was translated (whereof we haue an
authen-

136 *The life of the glorious virgin S. Bridgit.*
authenticall record) to the citty of *Dune* in *Vlster*,
where it lyes together with the venerable bodies
of *S. Patricke*, and *S. Columbe*, the other two
glorious patrons of Ireland. At *Kildare* and other
places, many miracles haue been wrought by the
merits of Saint Bridgit, we will content our sel-
ues with the relation of some few, fearing to cloy
the Reader with too much tediousnes.

2. The ouerseer of Saint Bridgits great and
famous monastery, sent workemen, and stone-
hewers to prouide a mill stone, they neither refle-
cting vpon the difficulty of the way, nor yet re-
garding that there was no meanes of getting
downe the stone, went vp to the topp of a molt
high and craggy mountayne, where they hewed
out a great stone forming it into a mill stone, the
Ouerseer came with oxen and horses to carry
it away, but seeing it impossible with oxen and
horses to go where it was, in regard of the steepe
and craggy ascent, all begūne to despaire of euer
getting it downe, and so were ready to departe.
But the prudent Ouerseer said; Not so, but
let vs in the name of God, and *S. Bridgit* (to
whome nothing is impossible) rowle it downe,
and so conceauing a firme faith of the holie vir-
gins assistance, they cast it downe: and loe the
stone

stone rowling amongst the rocky, & stony cragg-
ges, trunled downe without any detriment from
the mountaine, and thence was carried to the
mill. To which mill a certaine pagan sent his
corne by an ignorāt & simple man to be grouūd:
when the corne was laid betweene the stones,
the aforesaid stone being the vppermost, stood ir-
remouable, neither could the violent current of
the great riuer, nor yet the paynfull industry of
men, whele it about: at last, knowing that the
corne belonged to a pagan Magitian, and there-
fore S. *Bridgits* mill, would not grinde it, they
remoued and put it away, powring other graine
insteede therof, and then the stone without any
impediment, kept its ordinary, & wonted course
in grinding.

3. It hapned within a while after, that the
mill by some chaunce or other tooke fire, which
consumed the howse and the other stone to,
that was ioyned to this, but as for this stone, that
was particularly dedicated to S. *Bridgit*, the fire
did not presume to touch, neither was it bran-
ded with any signe, or marke of burning, which
made them to bring the stone away, and to place
it neare to S. *Bridgits* church doore, where ma-
ny diseased meeting, by the only touch of this

S

stone

138. *The life of the glorious virgin S. Bridgit.*
stone, were deliuered from their maladies. Here
our author by occasion of this insueing miracle,
enlargeth himself in describing the magnificence
of Saint Bridgits church, the sumptuousnes of
the oratories, the curiosity of anticke workes,
and variety of curious portratures, with many
other remarkable particulers, worthy the rea-
ding, which we to continue our intended course
of breuity, do wittingly passe ouer, and will con-
tent our selues with the bare & succinct relation
of the miracle it selfe, which was this.

4. The gate of Saint Bridgits oratory, tho-
rough which she, and her holy virgins passed,
when they went to receaue the delicious viand
of our Sauours sacred and pure body being bro-
ken downe, & made wider, the carpenters setting
the former doore vpon the hinges which was
found, was lesse by a fourth part, or quarter:
wherupon they resolved, either to add another
peece to the ould doore, or to make another al-
of new; and as they were debating the busines,
the principall worke maister sayd. Wee ought
this next night to watch and pray at S. *Bridgits*
monument, to the end that she may direct vs
in the morning, what is best to be done in this
matter: so passing al the night ouer at her shrine,
and

And ryſing the next morning after, ſaying ſome prayers, ſetting the ould doore vpon the hinges, it fitted all the gate ſo iuſt, that it neither wanted, nor yet exceeded any thing in conuenient big-nes: and in this manner was the doore by the merits of Saint Bridgit, extended to an equall & commensuratiue proportion with the gate of the church. Who can expreſſe (ſayth our author here) the admirable beauty of this Church, or how can we declare the marueiles of this Citty? Or who may recount the innumerable thronges, and infinit multitudes of people flocking thither from all cuntryes? Some come to delight them ſelues with plentifull diuerſity of banquets, ſome to ſolace themſelues with variety of pleaſant ſhowes, and ſpectacles, others to obtayne the cure of their diſeaſes, and others with rich, and great donaryes to ſolemnize Saint Bridgits natali- tiall feaſt, which falleth vpon the firſt of Fe- bruary, vpon which day in the yeare of Chriſt 518. as we haue touched aboue in the firſt para- graffe of this preſent chapter, the holy virgin paſſed from the miſeries of this mortal life, to the immortall ioyes of paradise. Whither God of his infinit grace conduct vs all to him, to his all immaculate mother, and to the two glorious

140 The life of the glorious virgin S. Bridgit.
patrones of Ireland, Saint Patricke, and Saint
Bridgit, be all honour, glory and prayse, world
without end. Amen

FINIS!

THE LIFE
OF THE GLORIOUS
ABBOT
S. COLUMBE
THE GREAT.

PATRON OF IRELAND,
AND APOSTLE OF THE PICTS.
Abridged out of the Latin: written by S. Adamnanus.

The first booke of S. COLUMB'S pro-
pheticall Reuelations.

*Of S. Columbs Parents, Navigation into Brittainy,
and of his prophecy touching S. Fintenns.*

CHAP. I.

SAINTE Columbe the Great, was borne of
noble and illustrious parents, his Fa-
ther was named the sonne of *Fergusus*,
and his Mother *Æthnea*. The second
yeare after the warre of *Culedreinne*, and the two
S₃ and

140 The life of the glorious virgin S. Bridgit.
patrones of Ireland, Saint Patricke, and Saint
Bridgit, be all honour, glory and prayse, world
without end. Amen

FINIS.

THE LIFE
OF THE GLORIOUS
ABBOT
S. COLVMBE
THE GREAT.

PATRON OF IRELAND,
AND APOSTLE OF THE PICTS.

Abridged out of the Latin : written by S. Adamnanus.

The first booke of S. COLVMBE'S propheticall Reuelations.

*Of S. Columbs Parents, Navigation into Brittainy,
and of his prophecy touching S. Fintenus.*

CHAP. I.



S^{AINT} Columbe the Great, was borne of noble and illustrious parents, his Father was named the sonne of Fergusus, and his Mother Æthnea. The second yeare after the warre of Caledreinne, and the two

and forty of his age, he passed ouer into Britanny, being desirous for the loue of Christ, to goe thither in pilgrimage. From his youth he was trained vp in Christian discipline, and in the study of wisedome: his integrity of body, and purity of soule, he kept alwayes vnblemished; and though he liued on earth, yet his conuersation was in heauen. His countenance was sweet, and angelicall, his talke cleane, and chaste, his carriage holy, and saint-like, his wit quicke, and excellent, and his counsell graue and mature, no part of his tyme, not so much as the space of one houre, did he euer mispend; for he was alwayes imployed, eyther in prayer, in writting, in reading, or in some good exercise: His abstinēce was so great, and his watchinges so longe, in which he exercised himselfe day and night without intermission, that they went beyond the course of humane ability, and yet in the midst of all these austerities, he alwayes showed a cheerefull countenance, representing thereby the Saint like ioy of his hart.

2. *S. Finnianus*, who after became so famous ouer all the Churches of Ireland, conceaued in his younger yeares an earnest desire of forsaking Ireland, and visiting our Saint *Columbe*. Being inflamed

flamed with this desire, he went to a certaine friend of his, a very wise, and venerable man, named *Columbus*, to take his aduice in the matter, who liked well of his holy resolution; thither at the same tyme came two of *S. Columbes* monkes, who being demanded touching their iourney, answered: We are newly come out of Brittainy, and this day from the monastery of the Oakenfield *Roboretum* is your holy father *S. Colomb* well, and in good health, sayth *Columb*. With that they shedding teares abundantly replied: truly our father and Patron is well; for a few dayes past he departed to Christ. Vpon knowledge whereof *Fintenus*, *Columbus*, and the rest that were present, falling downe prostrate vpon the ground, wept bitrerly. *Fintenus* demanded further of them, saying: whome did he ordaine his successour? they made answer, his disciple *Bathaneus*, with that *Columbus* asked *Fintenus* what he ment to do, who answered: I will with Gods grace repaire ouer to the wise and holy man *Bathaneus*, and will take him for my Abbot: then taking his leaue of *Columbus*, he imbarcked himselfe without delay for the Ile of *Hoy*, where he was intertaind with great charity, as an vnknowne guest.

3. The next day after his arriual, he made
it knowne

it knowne to *Bathaneus*, that he had a desire to confer with him, who presently sent for him. *Fintenus* being brought to *Bathaneus* his presence, fell downe vpon his knees, but the Saint made him rise, and sit downe with him. Then did *Fintenus* recount to the saint his name, countrey, kindred, conuersation, & what had moued him to vndertake that painefull nauigation; and lastly closed vp his discourse with an humble request in behalfe of his admittance. *Bathaneus* vnderstanding all, sayd: My child I am bound to render many thanks to God for your arriual, but know this for certaine, that you cannot be a monke of ours. *Fintenus* hearing this, became very heauy and sadd, saying. Perchance I am vnworthy to be your monke. To whome the old Senior replyed: It is not as you say; for albeit I had rather detaine you with me, then otherwise, yet can I not prophane the commandement of my patron S. *Columbe*, by whose mouth the holy Ghost hath prophecied of you in manner following, saying to me: O *Bathaneus*, you must listen to these my wordes with great attention; for presently after my wished, and long desired departure out of this life to Christ, a certaine brother named *Fintenus*, will come to you out of Ireland, and begge earnestly to be

be receaued of you among the other monkes, but it is not preordained for him in the prescience of God, that he become a monke to be subiect, for he is preelected for the Abbot of monkes, and for a captaine to leade many soules to heauen, doe not therefore detaine the foresaid man with you in our Ile, but send him backe againe into Ireland, that he may build a monastery in Lecynster, on the bancke of the sea, where feding a flocke of Christs sheep, he may conduct innumerable soules to the ioyes of paradise. The young Saint hearing this, and powring out aboundance of tears with thāks giuing to God, sayd: Be it done to me according to the propheticall, & marueilous prescience of S. Columbe: so taking S. Bathaneus his benediction, he returned backe into Ireland.

4. About that tyme, that the holy man was founding by diuine inspiration the monastery of Diarmag, in the midle region of Ireland, he purposed to visit the holy company that liued in S. Kiaranus monastery at Cluayre. They vnderstanding of his approach, went all forth in company of their Abbot Alitherus to meet him, and lead him honorably (singing of Psalmes & Hymnes) to the Church. At the same tyme a certaine despicable familiar youth came behind the Saint, and hiding himselfe so much as he could, he

T

thought

146 *The life of the glorious Abbot S. Columbe.*
thought to touch at vnawares the Saint, and
without his feeling the hem of his exteriour gar-
ment; but what the Saint could not see with his
corporall eyes, he saw with his interiour, and
mentall eyes: for making a stand, he put his
hand behind him, & so taking hold of the youth
by the necke, he placed him in presence of all the
people. Then all that were there present, sayd:
Dismiss him, dismiss him, why doe you detain
that vnhappy boy? The Saint breathing out
from his pure breast these propheticall wordes,
sayd: *Giue ouer now, brethren, giue ouer.* And
then turning to the youth, that trembled, and
quaked for feare, he sayd: *O child open your mouth,*
and put out your tongue. The youth did according-
ly; then the Saint extending his holy hand, and
blessing his tongue, diligently pronounced this
prophecy of him: *Albeit this youth seemeth to you*
wilde, and despiceable, let none therefore contemne
him; for from henceforth he wil not only displease you,
but he will proue very pleasing to you: in vertue, and
holy conuersation he will dayly goe forward, and from
hence forth his wisdom and prudence will more and
more increase, and in this our congregation he shall be-
come a worthy member, and his tongue shalbe indued
by God, both with wholesome doctrine, and eloquence.

This

This youth was Erenus, who afterwards was so famous, and well knowne throughout all the Churches of Ireland.

How S. Columbe foresaw the danger, and comming of S. Chamnechus, and Columbanus: the victory of King Aldan, and other remarkable thinges.

CHAP II.

THE saint being in his monastery of Hoy, one day that the seas were very rough, and the windes blew boisterously, commanded the monkes to make ready the guest-roome, and to draw water for some that were to come. One of the Brothers asked, who can haue a prosperous nauigation such a day as this, though the passage be neuer so short? The saint answered: *God will prepare a calme amidst this tempest for a Saint, and for one of his elect, that shall come to vs before evening.* And loe the expected ship wherein S. Chamnechus was, arriued according to the saints prophcye. Another tyme likewise the saint being in his owne great Church, he brooke forth after a smiling manner into these wordes: *Columbanus sayling towards vs, is in danger amidst the swelling waves, the Abbot sitting in the foredecke, eleuateth his*
hands

148 The life of the glorious Abbot S. Columbe.
bandes to heauen, and bleſſeth the fearefull, and ſwel-
ling ſea, whome our Lord doth terrify, not that the
ſhipp ſhall ſuffer ſhipwracke, but to excite him to pray
more feruently, and ſo to come ſafe to vs.

2. Of Cormarus that holy man, who ſo often
ſought for a wildernes in the ſea, S. Columbe pro-
phecyed in this manner. This Cormarus hoping
to find a deſert, ſet out this day from that region that
lyeth beyond the riuer Moda, and is called Ircos, yet
ſhall he not find what he deſires, for no other fault of
his, but that he brought with him in his company a monk
belonging to a Religious Abbot without his leaue. An-
other tyme the Saint commanded his ſeruant to
ring the bell in haſt, to call the Monkes to the
Church, where falling vpon his knes, he ſayd:
Now let vs offer our prayers very earneſtly for this
people, and King Alban, for at this preſent they beghn
to fight a battaile. Within a little while going out
of the oratory, and caſting his eyes towards hea-
uen, he ſayd: Now the ennemyes are put to flight, for
the victory is granted to King Aldan. Before the
beginning of the foreſayd warre, the Saint que-
ſtioned with King Aldan, touching his ſucceſ-
ſour, who answered, that he knew not which of
his three ſonnes ſhould raigne after him. The
ſaint conſequently prophecied in this manner:

None

None of these three shalbe your successour, for they shall be all slaine by their ennemyes; now if you haue any younger children send for them, and he whom our Lord hath elected to be King, will runne suddainly into my lappe. They being called, Eucbodius ran vnto the Saint, who kissing him sayd to his father. This is he that shall suruiue, and shalbe King after you, and his children shal raigne after him. At which fell out to be true according to the Saints prophecy.

3. *Donnaldus* the sonne of *Aydo*, being yet but a child, was by his Nurses brought to S. Columbe, who asked them; Whose sonne is this you haue brought me? They told him, he was *Dōnaldus* whome they brought, to the end he might be enriched with his blessing; whome when the Saint had blessed, he presently adioyned. This child shall ouerlue all his brethren, and shall become a famous King, neyther shal he ever be deliuered into the handes of his ennemyes, but shall in his old age dye a quiet & peaceible death in his own house. At which was fullfilled according to the Saints prophecy. At the same tyme, and in the same place, he went to visit *Scandalanus* the sonne of *Colmanus*, being then detayned prisoner by King *Aydu*, whom when the Saint had blessed, he sayd: Sonne

150 The life of the glorious Abbot S. Columbe.
be not heauy, but rather reioyce, and be of good comfort, King Aydus, whose captiue you are, will depart this life before you, and after your banishment for a little tyme, you shalbe King in your owne country for thirty yeares, then shal you againe be chased out of your kingdome, and shall line in exile for a few dayes, which dayes being expired, the people will proclaime you King againe, ouer whome you shall beare rule for three shorte tymes. All this was accomplished in forme and manner, as the Saint had prophecyed; for after thirty yeares reigne, he was driuen out of the kingdome for a certaine space, being after recalled by the people, he reigned not three years as he thought, but three months only, and then dyed without delay. Two country men brought their sonnes to the Saint in the Ile of Hoy, to the one, he told his sonne should dye the same weeke, and to the other, that his sonne should line to see his nephewes, and that he should after a good old age, be buryed in the same Iland.

4. One of the Saints Monkes named Bera-
chius, being to sayle to the Iland of Ethica, came to the Saint to craue his blessing, to whome the Saint sayd: Beware my sonne, you should not your direct course of Ethica, by sayling along the wide seas, but rather take your course winding about the little I-
les,

les, fearing that otherwyse you should not escape by reason of the terrour of a monstruous prodigie. Bera-
chus receauing the Saints blessing departed, and
so getting into the ship, regarding but little the
Saintes admonition, he sayled directly through
the broad seas, & loe he and they that were with
him, saw a mighty huge Whale, like to a bigge
mountaine to rise vp ouer the waters, whose sight
strucke a great terrour into their mindes, where-
upon the marriners strucke downe their sayle,
and turning backe againe, hardly could they es-
cape that danger arising from the tempestuous
agitation of the V Whale, the they called to mind
the Saints propheticall prediction, not without
admiration. Bathaneus being to passe the same
morning to the prementioned Ile, the Saint ad-
monished him of the Whale, to whome Batha-
neus answered: I, and the beast are vnder Godes
power, then the Saint sayd: Goe in peate, thy faith
in Christ will preserue thee from this danger. So Ba-
thaneus tooke the Saints benediction, & launced
out from the hauen, & after sayling forth a good
space into the sea, he and his companions saw the
V Whale, which put them all in great feare, on-
ly Bathaneus without any terrour lifting vp his
handes, blessed the seas & the V Whale, and loe in
the

152 *The life of the glorions Abbot S. Columbe.*

the selfe same moment, the VVhale sunke downe vnder the waues, and neuer after appeared to them. The saint prophcyed of a certaine wicked man, who had committed fratricide, & likewise incest with his owne mother, that he should be slaine by his ennemyes, which happened true within few daies.

How S. Columbe saw a citty in Italy to be stricken with thunder; and admonished Cailtans, and two other Monkes of their eminent death.

CHAP. III.

AS one of the Saines Monks named Lugbeus, came vpon a tyme to the saint, he could not looke vpon his face, being couered ouer with a marueilous roddes, whereat concea-
ling great feare, he ran away; whome the saint called backe, asking him what was the cause of his running away? he answered, because I was in great feare. And within a little while dealing with the saint more confidently, he made bould to aske of the saint, whether any fearefull vision had beene manifested to him; the saint then answered: *A terrible vengeance hath beene now exercised in a remote part of the world. VVhat vengeance*

cc was

ce was it? Or in what country did it happen? The Saint replied. A sulphurous flame was poured downe at this houre vpon a citty of the Romane dominion, within the marches of Italy, whereby three thousand men besides women and children, were almost consumed, and before this present yeare be expired, there wil come marchants out of france, who will tell you the same newes. At a placed called *Camprio- Regionis*, *Lugbeus* found a french pilot, of whome he learned al the Saint had foretould him.

2. Vpon a certaine very colde winter daye, the saint sorrowed much, and wept exceedingly. His familiar seruant *Diarmitius*, asked him the cause of his sorrow, who receaued this answer: O my little child, I do not sorrow at this present without cause, seeing how *Laisfranus* toyleth my Monkes, already weary in the building of a great house, which disgusteth me much. A wonder to be spoken, in the selfe same moment *Laisfranus* lining in the monastery of the Oken-field, being forced in a manner by coaction, and inflamed as it were with fire interiously, commanded the Monkes to cease from the worke, & some recreation of meate to be prepared, & gane them leaue to rest, not only for that day, but also so long as the hard season continued. The saint hearing in
V spirit

spirit these comfortable words spoken by *Laifran*us, forbere to weep, & reioyced exceedingly, & tould the brethren there present, at what passed, and withall gaue his benediction to *Laifran*us.

3. As the saint sat one day vpon the top of an high mountaine, hanging ouer the monastery, turning to his familiar seruant *Diarmitius*, he sayd: *I marueile what it is, that stayes a shippe comming out of Ireland, which carryeth in it a wise man, who for a certaine sinne whereinto he hath falne, doth bitter pennance.* Within a little while, the familiar Brother looking towardes the South, he saw the sayles of the shippe approaching to the hauen, and showed it to the Saint, who sayd: *Rise in hast and let vs go meet the proselite, whose true pennance Christ hath regarded.* *Fechnaus* comming a shoare, fell downe prostrate, and weeping bitterly, vpon his knees, he confessed his sinnes in prelence of all the company. The Saint out of compassion, weeping with him, sayd: *Rise my sonne, and be of good cheare, for your sinnes are forgiven you, because it is written: A contrite and humble hart, God wil not despise:* who afterwardes being very louingly intertained of the Saint, he sent him to *Bathaneus* liuing at a place called *Lungefield*. Another tyme the Saint sent two monkes for one of his Monks

named *Cailtanus*, bidding him to repaire in al hast to him. *Cailtanus* vnderstanding of the Saintes pleasure came speedily in company with the mōkes that went for him. VVhen the Saint saw *Cailtanus*, he spoke to him in manner following. O *Cailtanus*, you haue done very well in hastning to me so obediently, rest you a little. Louing you as a friend I inuited you to come, that you might finish the course of your mortall life heere with me in true obedience, for before this weeke come to an end, you shall render your soule in peace to God. Then *Cailtanus* with thanks to God kissed the saint, and to receauing his benediction, went to the guest roome, the night following he sickned, and according the saints word, departed the selfe same weeke to a better life.

4. On a certayne Sunday some cryed from the further side of the often mentioned sea. The Saint hearing the cry, sayd to the brethren: Goe in all hast, and bring the pilgrimes that come frō a farre Country: they went as the saint appointed them, and brought them to his presence, whom when he had saluted, he began to question with them concerning their iourney: they tould him, they came to seiourne with him for that yeare, to whome the saint replyed: You may not liue with

156 The life of the glorious Abbot S. Columbe.
me a yeare as you desire, unlesse you tye yourselves to
the obseruance of the monasticall vowes. The eldest
made answer: Truly we had no such intention
hetherto, notwithstanding we will embrace your
counsell inspired by God, as we belecue. To be
short, they followed the Saint deuoutly into the
oratory, and there on their knees obliged them-
selves to the monasticall vowes. Then the saint
conuerting his speach to the brothers there pre-
sent, sayd: These two proselites exhibiting the-
selves a liuing hoste to God, and accomplishing
in a few dayes the course of Christian perfection,
shall yield vp their soules to Christ before this
present month run to an end; and so it fell out;
for both of them fell sicke one after another, and
departed to a better life, within the tearme pro-
phecyed and prefixed by the saint.

*How S. Columbe foretould the baptisme of a certain
Pagan: knew by diuine reuelation the death of two
Irish noble men: and by prayer obtained the life
of Diarmitius his familiar seruant.*

CHAP. IIII.

WHILST the saint for the space of so-
me few dayes remayned in Ireland, be-
ing

ing at a place bordering on the sea, he struck the earth with his staffe, saying to the Monkes that were with him: Behould my little children, a certaine Gentil, who al his life tyme followed the good instincts, and propensions of nature, shall this day be baptized, dye, and be buryed in this place: and loe within the space as it were of an houre, a shippe stricke into the same haven, in whose foredecke sat an ancient Pagan named Geone, whome two young men lifted vp between them & brought him to the saints presence: the old man embraced presently the Christiã doctrine, the saint preached to him by an interpreter, at whose handes he receaued the grace of regeneration. Immediately after the receipt of holy baptism, he gaue vp his ghost, and was buryed in the same place by the Saints companions.

2. During the Saints abode in the foresayd region, he went one Sunday to a neighbour monastery named *Trioint*, and seeing the same day a certaine Priest celebrating the holy mysteryes of the Eucharist, whome the Monkes made choise of for that purpose, for that they deemed him a man of a very holy and religious life, he suddainly pronounced this fearefull sentence: *Cleane and vncleane thinges, are now mingled togeather*, to wit,

158 The life of the glorious Abbot S. Columbe
the cleane misteryes of the sacred oblation, handled by an vncleane man, who hideth in his conscience some enormous sinne: the party of whom he had spoken in this kind, confessed his sinne before all the company, which with great astonishment admired in the Saint this stupendious knowledge, penetrating euen to the secreters of mens harts.

3. Another tyme the Saint being in the land of Hoy, he called to him two of his Monkes named *Lugbens*, and *Silvanus*, and sayd to them: sayle ouer into the Ile of *Malea*, and neere the sea banke seeke out the theefe *Ertus*, who lurketh there, expecting in the night tyme to get ouer to the little Ile, where our sea-calues breed, to steale some away, and bring them home to his house. They did accordingly, and found the theefe in the place premonstrated, whome they brought to the saint, as he had commanded. The saint seeing him, sayd: Wherefore dost thou trespasse against the diuine commandement, in stealing away other mens goods so often? when thou art driven to any necessity, come to vs, and we will releue thy wants. And with this he appointed that some weathers should be kild, and giuen to the miserable theef, that he might not return home to his house with
empty

empty handes. Within a short tyme the saint knew by reuelation that the theeces death drew neere: he sent him therefore a fat Cow, & seauen measures of corne which were spent at his fune-
railles. In like manner the saint foresaw and fore-
tould the death of a Scottish poet named *Corona-*
mus.

4. It happened another tyme in the same
Iland of *Hoy*, as the saint was at his booke rea-
ding, that he cast out deep and forrowfull sighes:
Lugbeus who was present, began to demande the
cause of his suddaine griefe; the Saint made this
answere: *In Scotland two noble men of the bloud royal*
haue kild one another, at a place not farre distant from
the Monastery of Cellarois, in the Prouince of the
Magdeni, and the eight day hence, there will come one
out of Ireland, who wil report the truth of al this. The
man whose comming the Saint foresaw, came on
the presaged day, and among many other newes,
reported that *Colmancanus*, and *Romanus* had slaine
one another. After this, *Lugbeus* the souldier of
Christ, getting the Saint at his leasure, sayd to
him: I beseech you let me know how & in what
manner these propheticall reuelations are mani-
fested to you, whether you know them by an in-
tuition of your eyes, or by the help of your cars,
or

or after some strange manner vnknowne of to other men. The Saint answered: I cannot acquaint you with any thing touching this subtile matter you inquire after, vnlesse you first take an othe on your knees neuer to speake of this obscure sacrament all the dayes of my life. Lugbeus swore as the saint would haue him: then the saint spoke as followeth: There are some, albeit they be but few in number, that by Godes speciall grace clearely contemplate with one single aspect, and in one momēt the compasse of the whole world the heauens, the sea, and land, by reason of the marueilous dilatation of their mind. Though the saint seemeth to report this of others, for the auoidance of all vaine glory, and selfe esteeme, yet that he meant it of himself indirectly, is cleare to any that hath perused the vessell of election S. Paul in his 2. to the Corinthians. For he discoursing of visions and raptis happening to himself, wrote not, I know of my selfe, but I know such a man that he was rapt into paradise, which though he seeme to recount of another, yet none can doubt but he spoke of himselfe.

5. It fell out another tyme, that one of the brothers came to the place where the saint was writting, and sayd to him: I beseech you blesse this Iron I hould in my hand: the saint stretched
out

out his hand holding the pen, & blessed the Iron according to the brothers request, in the meane tyme, he held his face towards the book he wrot: the brother being gone away, the saint asked. What Iron he had blessed for the Brother. *Diarmitius* his familiar tender, answered. A knife wherewith Beeues are killed: then the saint replied: *I trust firmly in our Lord, that this weapon I haue blessed, will neuer do hurt to man, nor beast:* The truth of which sentence of the Saint, was shoven in effect the selfe same houre. For the brother going out of the monastery with an intent to kill a Cow, endeaoured thrice therunto, and yet could not so much as pierce her skinne. Another tyme the Saints faythfull tender *Diarmitius* sickened euen to death, the Saint came to visit him in that extremity, and standing by the beds side, prayed after this manner: *I beseech thee O Lord be fauourable to me, and let not the soule of my pious tender, be take out of this mortal life before I end the course of my dayes.* After praying thus, he held his peace for a little space, then opening his sacred mouth, he sayd: *This my louing child shal not only escape the danger of this present infirmity, but shall moreouer liue for many yeares after my death:* *Diarmitius* was deliuered incontinently of his disease,

X

162 *The life of the glorious Abbot S. Columbe.*
seasc, and suruiued the Saint many a longe yeare.

*How S. Columbe discovered a Bishop that would not
haue himselfe knowne : how he foretould the com-
ming of a Crane out of Ireland: and how by the
presents that were offered to him to be blessed,
he knew the sinnes of the owners.*

CHAP. V.

THERE came out of the Prouince of the
Numinenses, a certaine proselit to visit the
saint, this man being a Bishop, dissembled al that
he could his degree and estate, yet could he not
keep it hidden from the saints al-piercing know-
ledge. For the proselit being to consecrate the
next sunday our Sauours holy body, the saint
sayd to him: *Since you are a Bishop breake this domi-
nicall bread after the manner, and with the same solē-
nity a Bishop ought to breake it, now we know ful wel
that you are a Bishop; why did you conceale your selfe
from vs, by occasion wherof we did not demean our sel-
ues towards you, with that respect & veneration your
place and calling requires.* The humble harted pil-
grim hearing him speake in this kind, glorified
Christ in his holy seruant Columbe. Another time
the venerable Abbot sent his vnkle *Ernanusto* go-
uerne

uerne the monastery of *Humba*, of whome at his departure he pronounced this prophecy: *This my friend, whome I now send away, I neuer hope to see him liuing againe in this world*. Within a few dayes *Ernanus* fell sicke, and would haue himselfe caryed backe to the saint, who was very glad thereof, and went forth to meet him. *Ernanus* though he were very weake and sickly, yet would he needes go on his feet, and loe in the way he gaue vp his ghost suddainly, before the saint could haue a sight of him.

2. The saint tould a certaine Peasant that came to his monastery: *Loe the barbarous ennemies sacke and spoile all the Prouince you inhabit*. Which dolefull newes made the poore fellow fall into pittiful lamentatiōs for his wife, & children. The saint seeing him drowned in sorrow, & anguish, sayd to him: your wife and family, haue escaped to the mountaines, but your goods and cattle, the ennemy hath taken away: the man going home found all to be true as the saint had tould him. A certaine valiant, and strong man named *Gorens*, would faine learne of the saint what kind of death himselfe should dy of. The saint told him: You shall not be flaine in the field, nor drowned in the sea, but the companion of your way whom

you lest distrust or suspect, shall be the cause of your death; within some years after the foresayd Gorens, seeing men fighting, & at mortal debate, ran in haste to separate them, in the meane tyme by some chance or other he let his knife fall carelesly, which wounded him in the knee, of which wound, after the sicknesse of some moneths, he dyed: and so the prophecy of the Saint was fulfilled.

3. Another tyme likewise, the saint being in the often mentioned Iland of Hoy, he called one of the monkes to him, and commanded him as followeth: The third day next ensuing, you shall goe to the West part of this Ile, and shall expect the comming of a certaine Crane from the North part of Ireland, which Crane being driuen by the force of the blustering windes through the spacious Regions of the ayre, all weary and turmoyle, shal arriue there after the ninth houre, and hauing all her forces and vigour consumed, she will fall downe on the shoare before you; forget not to take her up mercifully, and to bring her to the next house, where you shall entertaine her liberally, and feed her carefully for three dayes, by which tyme her strength shall be well repayred, and her selfe being unwilling to sojourne with vs any longer, will returne backe to Scotland her sweet country, where she

was

The life of the glorious Abbot S. Columbe. 165
was borne, and my motive of commending her so seriously to your care is, because she is of one country with us. The brother obeyed willingly, and the third day at the place and tyme appointed, expected the arriual of the new guest, whome he tooke vp of the shoare, and brought her weake, and faint to the lodging, where he fed her carefully: to whome after his comming to the monastery in the euening the Saint sayd: Gods blessing haue you my child, for tending so carefully the strange guest, who will make no long delay in her pilgrimage, but will returne back to her natue soyle after three dayes abode. What the saint pronounced the event showed to be true: for the Crane after three dayes charitable entertaynement, winded her selfe gently vp into the ayre in presence of her officious minister, and after kept her course directly towards Ireland.

4. On a certaine tyme many presents were layd in the street that leadeth to the Saints monastery to be blessed of him as he passed by, wher poynting at the guift of a rich man, and naming the party, he sayd. The mercy of God accompanieth the bestower of this guift, giuen for the reliefe of the poore: after he poynted likewise at the present of a wise, but couctous man, saying: I can

166 *The life of the glorious Abbot S. Columbe.*

in no wise taste of this guift, vnlesse the giuer do penance for his auarice, which word being published among the people, *Columbus* the sonne of *Aidus* came in haste, and falling on his knees did penance, and promised euer after to abiure couetousnes, and withall to amend his life, and to become more liberall. The rich and liberall man named *Brendanus*, hearing in like manner what the Saint spoke of him, came likewise, and fell downe at his feet, beseeching him to pray for him; *Brendanus* being rebuked for some offences, promised amendement from that tyme forwardes, & so it came to passe, that both of them amended their faults.

The end of the first Booke.

THE

THE II. BOOKE
OF SAINT COLUMBES
MIRACLES.

*How S. Columbe, conuerted water into wine: how
corne sown in Iune by his appointment, was ripe in
the beginning of August: And of a soueraigne
remedy he prouided against the infection of
a pestiferous cloud.*

CHAP I.

WHILST the holy Saint liued in Ire-
land with S. *Findbarrus*, to be trayned
vp in the study of holy Scriptures, it
happened one day, that no wine could
be found for the sacrificall mystery. The holy
young man being then a Deacon, takinge the
cruet, went to the fountaine for water, and by
inuocating the name of our B. Sauour, who at
the marriage feast of Cana, conuerted cold water
into good wine, merited to worke the same stu-
pendious signe: all who knew of it rendred many
thankes to God, but the holy young man decli-
ning all selfe esteeme, ascribed the operation of
that

168 *The life of the glorious Abbot S. Columbe.*
that great signe, to the holy Bishop *Vinnian*. And
as by this admirable miracle, our Sauour made
this the beginning of the many miracles, which
himselſe wrought, ſo did he by it giue the firſt
manifeſtation of the ſanctity of his Bleſſed ſer-
uant *S. Columbe*. Hard by the monastery of the
Oaken-field, was a very fruitfull apple-tree, but
ſo bitter, that no good came of it: the Saint
knowing ſo much, went forth in the harueſt to
the place, where the tree was loaden with fruit,
and eleuating his ſacred hand bleſſed it, ſaying:
*In the name of Almighty God, O bitter tree, let al this
bitternes depart from thee: and thy apples, that hither-
to haue beene moſt ſowre, let them now become moſt
ſweet, and pleaſant to the taſt. And without delay
the apples ſuddenly became marucilous delight-
full to all thoſe who taſted of them.*

2. The holy Saint ſent ſome of his Monks to
fetch out of the fields of a certaine countryman,
ſome rods, and twigges for the building of a cell,
they brought their boate well loaden, and withal
ſignified to the Saint, that the farmer conceaued
great grieve at the matter, in regard of the loſſe
he ſuſtained thereby. Then the Saint ſayd; *Fear-
ing the man ſhould be ſcandalized at vs, let there be
nine meaſures of barley carryed to him, and let him
ſow*

sow them in his fields, euen at this present tyme. The corne being sent, and deliuered with the former errand, the man receaued it gratefully, but sayd; How can corne grow against the nature of this country, being sown after Midsommer? To whome his wife answered. Do as the Saint hath commanded, to whome our Lord will graunt what thing soeuer he shall demand. The country man out of obedience to the Saint, fell a ploughing the land, and sowing the corne: which in the midst of Iune, grew so fast, and ripened so soone, that to the great astonishment of all the Neighbours, he cut it downe in the beginning of August.

3. *Another time the Saint saw a thicke, & misty cloud to come from the South, which whē he perceaued, he sayd to a Monke of his named Syluanus, that sat with him: This cloud will proue very noysome, both to men and beasts; for flying away hence, it will extend it selfe ouer a part of Ireland, & shewre downe towards the euening a contagious rayne, that will ingender in men, and in the duggs of beasts pestilent vlcères, and with these pestilent soares, men will sicken euen to death, but we ought of compassion to prouide some remedy against their disease: Descend therefore with me, O Syluanus, & make your selfe rea-*

170 *The life of the glorions Abbot S. Columbe.*

dy to crosse the seas ; for men and beasts shall recouer with Gods grace their health , if the water , wherein you shal steepe holy bread of my blessing, shalbe sprinkled on them . In which Syluanus obeying the Saint promptly , and hauing by Gods fauour a prosperous passage, came speedily to the prementioned part of the country, where he found all the people stricke downe with that contagious disease : and first of all, fixe men, that dwelled in a house bordering vpon the sea, being sprinkled with the water, wherein the bread was steeped, recouered their health the selfe same day, the report of which suddaine cure being blowen ouer al the region consumed with that pestilent sicknes, inuited all the diseased people to hasten to S. Columbs Legate, who according to the Saints commandement , cast the water, on them , wherein the holy bread was steaped , and both men and beasts, were deliuered of their infirmityes without delay .

How

How S. Columbe saw in spirit the holy virgin Maugina inuocating his ayde, and cured her. Of the cure of many infirmityes, and production of a fountaine out of a rocke.

CHAP. II.

ANOTHER tyme the Saint called vpon a Brother named *Lugaidus*, and spoke to him in this manner. Put your selfe in readines to passe spedily into Ireland; for I must send vnto the monastery of *Chilnocherum*. For this last night the holy Virgin *Maugina*, comming after masse out of the Oratory, by chance stumbled, and broke her huckle bone into two parts; she by inuocating often vpon my name, hopeth by my intercession, to receaue comfort from God. *Lugaidus* being ready to depart, the saint gaue him a boxe made of *Pine*, with a certain hollowed thing within it, and sayd: This benediction, whē you arrine where *Maugina* is, you shal steep it in water, & the water you shal wil be to powred on her huckle bone, and with that the broken bone will be ioyned togeather againe, and the Virgin shal receaue her health, & I wil write in the couer of this boxe, the number of three and twenty yeares that she shall liue in this world after the

cure of her hurt . Lugaidus left nothing vnperformed, that the Saint gaue him in charge to do, & so the holy virgin recouered her health, & liued out the number of three and twenty years in the exercise of good workes, according to the Saintes prophecy .

2 . The venerable Prelate, as we haue learned by the tradition of them that knew it, cured the languors of many sicke persons, during the little tyme he made aboade in the place called in latin *Dorsum Cete* , whither he went to be present at the meeting of Kinges, for with the touch, either of his holy hand, hemme of his garment, or with salt, bread, water, or any thing els blessed by him, did he restore me to their perfect health. A woman that had an inflammation in her eye, ysed a *Petra salis*, which the Saint had blessed & it fell out after some dayes, that the house wherein the *Petra salis* was, tooke fire, al the house was consumed into ashes, excepting the pearch, wheron the *Petra salis* hung, and a part of the wall that sustayned it . A yong man, that carryed about him a leafe written by S. *Columbes* holy hand, was drowned in a riuer : his body after twenty dayes being extracted out of the waters, the leafe was found as drye, and vncorrupted, as if it had
becne

beene lockt vp close in a casket.

3. As the Saint was one time trauailing, the parents of a young infant, brought the child to the Saint to be christned, and in regard no water could be found in the adioyning places, the saint declined to a rocke hardby, where after praying a little vpon his knees, he blessed the rocke, out of which gushed a streame of water, wherein he baptized the young suckling, of whome also he prophcyed, *that in his youth he would loose the raines to lust, and sensuality, but afterwardes that he should giue himselfe to the study of christian perfection, and should dye in a good ould age.* All which fell out to be true. The Saint being in Pictland, he heard great report of a pagan fountaine, which the foolish people being blinded by the Diuell, held in great veneration; but whosoever tasted of the water, or washed their handes or feet in it, became by diabolicall fascination (God permitting it) blind, leaprous, or weake with some infirmity. The saint came to the fountaine, wherat the Magitians whome he often confounded and ouer-came, were very glad, hoping that he should receaue some mischance. The saint first inuocating vpon the name of Christ, washed his handes & feet, and after blessing the water, drunke of it,

cure of her hurt. Lugaidus left nothing vnperformed, that the Saint gaue him in charge to do, & so the holy virgin recouered her health, & liued out the number of three and twenty years in the exercise of good workes, according to the Saintes prophecy.

2. The venerable Prelate, as we haue learned by the tradition of them that knew it, cured the languors of many sicke persons, during the little tyme he made abode in the place called in latin *Dorsum Cete*, whither he went to be present at the meeting of Kinges, for with the touch, either of his holy hand, hemme of his garment, or with salt, bread, water, or any thing els blessed by him, did he restore mē to their perfect health. A woman that had an inflammation in her eye, ysed a *Petra salis*, which the Saint had blessed. It fell out after some dayes, that the house wherein the *Petra salis* was, tooke fire, al the house was consumed into ashes, excepting the pearch, wheron the *Petra salis* hung, and a part of the wall that sustayned it. A yong man, that carryed about him a leafe written by S. Columbes holy hand, was drowned in a riuer: his body after twenty dayes being extracted out of the waters, the leafe was found as drye, and vncorrupted, as if it had
beene

beene lockt vp close in a casket.

3. As the Saint was one time trauailing, the parents of a young infant, brought the child to the Saint to be christned, and in regard no water could be found in the adioyning places, the saint declined to a rocke hardby, where after praying a little vpon his knees, he blessed the rocke, out of which gushed a streame of water, wherein he baptized the young suckling, of whome also he prophcyed, *that in his youth he would loose the raines to lust, and sensuality, but afterwardes that he should giue himselfe to the study of christian perfection, and should dye in a good ould age.* All which fell out to be true. The Saint being in Pictland, he heard great report of a pagan fountaine, which the foolish people being blinded by the Diuell, held in great veneration; but whosoever tasted of the water, or washed their handes or feet in it, became by diabolicall fascination (God permitting it) blind, leaprous, or weake with some infirmity. The saint came to the fountaine, wherat the Magitians whome he often confounded and ouercame, were very glad, hoping that he should receaue some mischance. The saint first inuocating vpon the name of Christ, washed his handes & feet, and after blessing the water, drunke of it,

174 *The life of the glorious Abbot S. Columbe.*
which from that day forwardes, bred no hurt or
annoy to any, and which is more admirable, by
vertue of the Saints benediction, the water of
that fountaine became a soueraigne remedy, for
the cure of many diseases.

*How S. Columbe did with his prayers, allaye a tem-
pest. And how S. Cahinnechus did the same: and
of other miracles wrought by S. Columbe.*

CHAP. III.

VPON a certaine tyme, the Saint was in
danger at sea, for the ship was soare shaken
with huge waues, the raging violence of the blu-
stering windes beating vpon it, the Saint in that
distresse helped them what he could in pumping
out the water, whereupon the marriners sayd,
What you do now, auails vs but litle in this ex-
tremity, it is more fitting for you to pray for vs,
being ready almost to be cast away. With that the
Saint began to power out before God a sweet and
feruent prayer. O great wonder! No sooner did
the Saint, standing in the foredecke of the ship,
addresse his handes in prayer to the Omnipotēt,
but that the tempest of the ayre, and boyling of
the sea ceased, whereupon followed a most serene
and

and pleasant calme, they who were in the shippe being stricken with admiration, glorified God in his blessed seruant.

2. Another tyme the Saint being in great danger, by occasion of a fearefull and vehement tempest, his companions cryed to him to pray for them, but he made answer: That belongeth not to me to doe; for it is the holy Abbot *Cahinnechus* turne to pray for you this day. *Cahinnechus* being then in his own monastery called *Cowfield*, heard the foresayd speach of S. Columbe by reuelation of the holy Ghost; for when he had begun after the ninth houre to sit downe to dinner, he arose quickly from the table, and hauing one shooe on, & leauing the other for hast, he ranne to the Church, saying all the way, It is not tyme for vs now to dine, when S. Columbs ship is in imminent danger at sea, who calleth often vpon the name of *Cahinnechus*, desiring him to pray for him, and his companions: hauing spoken these words, *Cahinnechus* entred the oratory and prayed a little vpon his knees, and loe our Lord heard incontinently his prayer; for the tempest ceased, and the sea became calme. S. Columbe seeing in spirit S. *Cahinnechus* his preparation, and promptnes in running to the Church, he pronounced

176 *The life of the glorious Abbot S. Columbe.*
pronounced out of his pure breast, this maruei-
lous saying. *Now I know, O Cahinnechus, that God*
hath heard your prayer, for your hasty running to the
church with one of your shoes only, auayles vs much.

3. *Bathaneus* and other holy men came to
the Saint, entreating him to obtayne the next
day from God a prosperous wind for them, being
to passe to contrary places. The Saint answered:
Bathaneus shal haue in the morning a prosperous
wind, vntill he arriue at the haue of *Lungefield*:
which God granted him according to the Saints
wordes. Then at nine of the clocke the Saint
sent for *Columbanus* the Priest, bidding him to
make himselfe ready, and telling him that the
south wind that fauoured *Bathaneus*, should turn
to the north, so *Columbanus* embarked himselfe for
Ireland. This stupendious miracle was wrought
by vertue of the saints prayers, because as it is
written: *All things are possible to him that beleueth.*
After *Columbanus* his departure, S. Columbe pro-
nounced this prophecy of him: *The holy man*
Columbanus, shall neuer more see me in this life. So
it fell out, for S. Columbe departed to our Lord
the selfe same yeare.

4. A certaine young man named *Columba-*
nus, brought a vessell full of milke to the place
where

where the saint was, requesting him to blesse it, as he was accustomed . As the Saint made the victorious signe of the Crosse in the ayre, the vessell began to shake, the couer fell to the ground, & the most part of the milke was shed; the youth layd downe the vessell, with the little milke that was left vpon the ground, & fell humbly on his knees, to whome the Saint sayd: *Rise vp Columban, for you have been negligent in performing of your duty, this day, because you did not chase away with the signe of the crosse the Diuell, that lurked in the bottome of the empty vessell, before you poured in the milke, the vertue of which sacred signe, he being unable to sustaine, he is now fled away .* Then the Saint blessed the little milke, that was left, and loe the vessell that was almost empty, vnder the benediction of his sacred hand, became brimfull .

How by vertue of S. Columbes benediction, five Cowes increased to the number of 105 . How the Saint foresaw the death, & damnation of a certaine man: and of other no lesse remarkeable miracles .

CHAP. IIII.

THe Saint hauing lodged one night at the house of one *Columbanus*, a very poore and
Zneedy

dy man, in the morning he questioned with him concerning the quantity, and quality of his substance. The poore man answered: I haue five Cowes, which if you vouchsafe to blesse, I doubt not, but they will increase to a greater number. The saint commanded him to bring them to his presence, where blessing them, he sayd: *You shal by Gods grace haue a hundred and five cowes, and this benediction shal remaine to your children, & nephewes.* Which propheticall prediction fel out to be most true, the cowes being multiplyed to the foresaid nūber, & how many soeuer exceeded that number, perished by seuerall mischances, excepting those he spent in maintenance of his family, or gaue by way of almes.

2. The saint loued intirely the foresayd mā for many kindneses, and pious offices he had done him. A certaine wicked man descending of the blood royall, persecuted *Columbanus* the saints deare friend, and robbed his house three seuerall tymes, and tooke away all his goodes: the third tyme it was his fortune to meet with the saint, who rebuked him for his wickednes, and perswaded him to restore the goodes vniustly taken: but he regarding nothing the saints prayers, yea rather laughing and scoffing at him, the saint followed

followed him euen to the sea side, and entred into the salt water vp to the knees, & in that place offered his prayers most feruently to Christ, who glorifyeth his elect that glorify him; hauing made an end of his prayer, he returned to the dry shoare, where sitting downe with his companions, he pronounced these fearefull wordes: *This miserable wretch, who hath this day misprised Christ in his seruants, shall neuer returne to the haue, whence he departed, nor yet arrive to any other, but shall be drowned in the midst of the Ocean waues, together with his wicked complices.* Which dreadful, though iust prophecy of the saint, was fully accomplished in the presence of them all.

3. The glorious saint commended a banished noble man of Pictland, to the care of a certaine wealthy man, entreating him for his respect to entertaine him as a friend for the space of some monthes. The cruell man, notwithstanding the saints intreaty, and commendations, put the noble mā to death within a few dayes, which grieuous sinne when it came to the saints hearing, he spoke in this manner: *That unhappy man hath not lyed to me but to God, his name shalbe blotted out of the booke of life. This I say now in sommer but, before he tast in Autumne of porke, that hath been fed*

dy man, in the morning he questioned with him concerning the quantity, and quality of his substance. The poore man answered: I haue five Cowes, which if you vouchsafe to blesse, I doubt not, but they will increase to a greater number. The saint commanded him to bring them to his presence, where blessing them, he sayd: *You shal by Gods grace haue a hundred and five cowes, and this benediction shal remaine to your children, & nephewes.* Which propheticall prediction fel out to be most true, the cowes being multiplyed to the foresaid nūber, & how many soeuer exceeded that number, perished by seuerall mischances, excepting those he spent in maintenance of his family, or gaue by way of almes.

2. The saint loued intirely the foresayd mā for many kindneses, and pious offices he had done him. A certaine wicked man descending of the blood royall, persecuted *Columbanus* the saints deare friend, and robbed his house three seuerall tymes, and tooke away all his goodes: the third tyme it was his fortune to meet with the saint, who rebuked him for his wickednes, and perswaded him to restore the goodes vniustly taken: but he regarding nothing the saints prayers, yea rather laughing and scoffing at him, the saint followed

followed him euen to the sea side, and entred into the salt water vp to the knees, & in that place offered his prayers most feruently to Christ, who glorifyeth his elect that glorify him; hauing made an end of his prayer, he returned to the dry shoare, where sitting downe with his companions, he pronounced these fearefull wordes: *This miserable wretch, who hath this day misprised Christ in his seruants, shall neuer returne to the haue, whence he departed, nor yet arriue to any other, but shall be drowned in the midst of the Ocean waues, together with his wicked complices.* Which dreadful, though iust prophecy of the saint, was fully accomplished in the presence of them all.

3. The glorious saint commended a banished noble man of Pictland, to the care of a certaine wealthy man, entreating him for his respect to entertaine him as a friend for the space of some monthes. The cruell man, notwithstanding the saints intreaty and commendations, put the noble mā to death within a few dayes, which grieuous sinne when it came to the saints hearing, he spoke in this manner: *That unhappy man hath not lyed to me but to God, his name shalbe blotted out of the booke of life. This I say now in sommer but, before he tast in Autumne of porke, that hath been fed*

180 *The life of the glorious Abbot S. Columbe .*
with accornes, he shall dye suddainly, and be buried
in hell . The cursed wretch laughed to scorne the
Saints propheticall threatning: the haruest season
being now come, the wicked man commanded a
hogge fatted with accornes, and kirknelles of nuts
to be killed , and ordained that a peece thereof
should be rosted, so that by tasting of it he might
frustrate, and make voyde the oth of the Saints
prophecy . The flesh being rosted , the wretch
stretched out his hand to take a morsell of it, but
before he could put it into his mouth, he fell
downe dead , exhaling out his wicked soule to be
buried in hel, they who heard, and saw this pro-
digious effect of Gods iustice , honoured Christ
in his holy prophet .

4 . During the Saints abode in Pictland, he
preached by an interpreter to a certaine country
man, who imbraced the Christian religiō. With-
in a few dayes, one of the countreymens sonnes
fell sicke to death, whereupon the Magitians be-
gan to deride the man , to extoll the power of
their owne God, and to hit him in the teeth with
the weaknes of the God of the Christians. When
these thinges were made knowne to the Saint, be-
ing inflamed thereat with the zeale of Gods ho-
nour, he went together with his companions to
the

the house, where the comfortlesse parents, celebrated the doleful funeralles of their dead sonne. The Saint seeing them drowned in sorrow, animated them with comfortable speeches, & after went himselfe all alone into the place, where the dead corps lay, where falling prostrate on his knees, and bathing his face in teares, he offered his prayers to Christ, afterwardes he rose vp, & conuerting him to the dead, he sayd: *In the name of our Lord Iesus, returne to life, and stand vpon thy feet.* With that venerable voice of Gods true seruant, the soule returned to the body, and the dead man opened his eyes, whome the Apostolicall saint tooke by the hand, raysing him vpon his feet, and so brought him forth in his company, and restored him liuing to his parents: then did the people giue a great shout, because sorrow was conuerted into ioy, and the God of the Christians was glorified.

Of the cure of Brochan the Magitian . And how the Saint sayled securely, notwithstanding the tempest rayſed by the Magitian : as alſo how he opened the gates, which the King ſhut againſt him .

C H A P V.

AT the ſame tyme the venerable Prelate made earneſt ſuite to Brochan the Magitian, for the releaſe of an Irish maydē-ſlaue, but he would not yeild to the ſaints mercifull request, wherefore the Saint ſpoke to him as followeth . Know, O Brochan, that vnles you diſmiſſe, and forſake this ſtrange captiue, that before I depart this prouince, you ſhall dye . This he ſayd before King Brudeus, and ſo departed towards the riuer Neyſe, out of which he rooke a white ſtone , ſaying to his companions : Keepe this ſtone, by which God wil worke many cures of diſeaſed perſons in that pagan people . Hauing ſpoken this, he added : Now Brochan is ſmitten greuouſly ; for an Angel ſent frō heauen ſtriking him cruelly, broke the glaſſe , out of which he drunke into many peeces, and left him euen ready to dy, let vs expect heere two meſſingers ſent vs from the King, for to relieue in haſt Brochan being at the point of death: now Brochan is willing to diſmiſſe the mayd ſlaue

flaue . As the Saint was yet talking, loe the Kings messengers came, who reported all what happened in manner and forme as the Saint foresaw them: they added further, that the King, and his Nobles sent vs to you, *Vt subuenias nutritio eius Brochano mox morituro* , to help his nurse Brochā, being ready to dye. With that the Saint sent two of his companions to the King with the stone, which he had blessed, saying : If Brochanus promise to release the captiue, and after shall drinke of the water, wherein this stone shalbe dipped, he shall recover his health, but if he doe not set the woman at liberty, he shall dye without delay . Brochanus dismissed the woman free, and dranke of the water wherein the stone was steeped, and so was restored perfectly to the health of his body .

2 . After these thinges had passed in this kind, Brochanus sayd to the glorious Saint . Tell me, O Columbe, when do you intend to sayle. The Saint answered : I purpose with Gods grace, to go to sea within these three dayes. But you shal not quoth Brochanus, for I can cause a contrary wind, and besides, I can induce a darke, and obscure mist . To whome the Saint answered: The power of God ouer-ruleth all, in whose name all our actions are directed . The Saint went the same day to the Riuer
Neyse

Neyse, whither he was attended vpon by a great company. The Magitians began to reioyce at the spreading abroad of the thicke mist, and boisterous contrary wind. The holy Saint seeing the elements to be stirred vp against him, called to our Sauour for his help; then ascending the ship he caused the sayles to be hoysed vp, which being done in sight of all the company, the ship sayled extreamely swiftly against the wind, and within a little space the contrary winds, to the great astonishment of all, turned to serue the saint in his voyage, so that hauing a pleasant gayle of wind all day, the saint came towards euening to the wished hauen.

3. When the saint went first to King *Brudeus* court, the King being puffed vp with pride, & arrogancy, caused the gates of his Pallace to be shut against him. Gods true seruant *Columbe* vnderstanding therof, came to the gates, and first in drawing the figure of Christs victorious signe or crosse vpon the doores, and then after pulling them with his handes, loe they opened of themselves, and so the saint, and his holy family got in. The King perceauing what had passed, went forth to meet the holy man, and euer after had him in great veneration. Another tyme being
in

in Ireland, he went to visit the Monkes liuing in the monastery of the *Holy-field*, the monkes conducted the Saint to the church doore, where the keyes could not be found, the Saint sayd: *Our Lord is able to open the doores of his house for his seruants*. And loe suddainly the leaues of the doore opened wide, and so the Saint entered not without admiration of all the company.

4. Another time a very poore and needy man came to the Saint, bemoaning himselfe that he had nothing wherewith to sustaine his wife & children: Goe (sayd he) *and cut in the next woode a longe pole, and bring it vnto me in haste*. Which he brought without delay, and sharpened it with his owne handes, forming it into a sharp poyn-
ted spit, and blessing it likewise he deliuered it to the poore man, saying: *Keepe this spit, for so long tyme as you inioy it, your house shall neuer want copious prouision of venison*. The poore man reioyced not a little thereat, and returned home to his house, then bringing the spit with him, he fixed it in a place where wild beasts haunted, and coming the next morning to see it, he found a great stagge pierced therewith. Euery day he found a stagge, Roe, or some other wilde beast stucke on the spit, by meanes whereof he got such store of

Neyse, whither he was attended vpon by a great company. The Magitians began to reioyce at the spreading abroad of the thicke mist, and boisterous contrary wind. The holy Saint seeing the elements to be stirred vp against him, called to our Sauour for his help; then ascending the ship he caused the sayles to be hoysed vp, which being done in sight of all the company, the ship sayled extreamely swiftly against the wind, and within a little space the contrary winds, to the great astonishment of all, turned to serue the saint in his voyage, so that hauing a pleasant gayle of wind all day, the saint came towards euening to the wished hauen.

3. When the saint went first to King *Brudeus* court, the King being puffed vp with pride, & arrogancy, caused the gates of his Pallace to be shut against him. Gods true seruant *Columbe* vnderstanding therof, came to the gates, and first in drawing the figure of Christs victorious signe or crosse vpon the doores, and then after pulling them with his handes, loe they opened of themselves, and so the saint, and his holy family got in. The King perceauing what had passed, went forth to meet the holy man, and euer after had him in great veneration. Another tyme being
in

in Ireland, he went to visit the Monkes liuing in the monastery of the *Holy-field*, the monkes conducted the Saint to the church doore, where the keyes could not be found, the Saint sayd: *Our Lord is able to open the doores of his house for his seruants*. And loe suddainly the leaues of the doore opened wide, and so the Saint entered not without admiration of all the company.

4. Another time a very poore and needy man came to the Saint, bemoaning himselfe that he had nothing wherewith to sustaine his wife & children: Goe (sayd he) *and cut in the next woode a longe pole, and bring it vnto me in haste*. Which he brought without delay, and sharpened it with his owne handes, forming it into a sharp poyn-
ted spit, and blessing it likewise he deliuered it to the poore man, saying: *Keepe this spit, for so long tyme as you inioy it, your house shall neuer want copious prouision of venison*. The poore man reioyced not a little thereat, and returned home to his house, then bringing the spit with him, he fixed it in a place where wild beasts haunted, and coming the next morning to see it, he found a great stagge pierced therewith. Euery day he found a stagge, Roe, or some other wilde beast stucke on the spit, by meanes whereof he got such store of

186 *The life of the glorious Abbot S. Columbe*
vennison, that he was glad to sell great quantity
thereof to his neighbours; at last the man being
seduced by his wiues counsell, cut the spit in
peeeces, and burnt it, whereupon he fell into his
former want, and misery.

*How S. Columbe succoured a woman in trauaill:
how he reconciled a married couple: and foresaw the
danger, Cormarus was in.*

CHAP. VI.

THE Saint being in the often mentioned I-
land of Hoy, he interrupted suddenly the
studdy of holy reading, and after a smiling mā-
ner, sayd: *I must now hasten to pray in behalfe of a
poore kinswoman of myne, who existing in Ireland, cal-
leth often on the name of Columbe, hoping confident-
ly by his intercessiō to be deliuered from the bitter pai-
nes, and griping conuulsions of child-birth wherewith
she is cruelly tormented.* After making an end of
this speech, the B. Prelate of tender pittie to his
poore distressed kinswomā, ranne to the church,
& falling o his knees, directed his seruēt prayers
to our sweet Sauour for the ease of the womans
distresse. After finishing his prayer, he went out
of the Oratory, saying: Our Lord Iesus who dai-
gned

igned to be borne of a woman, hath beene fauourable and propitious to this woman, whome he hath eased of her anguishes; for she is safely deliuered of a sonne. At the selfe same houre, the saint prophesied in this kind, the afflicted woman recovered her health, as it was after reported by some that came out of Scotland.

2. When the holy man liued in the Iland *Rechrea*, a certaine Peasant came to him, complaining that his wife would not lye in bed with him. The Saint hearing therof, sent for the woman, and spoke to her as followeth. *Wherefore woman dost thou strue to put away thyne owne flesh, since our Lord sayth: They shall be two in one flesh?* The woman made answere: All thinges you please to commande me, how painefull soeuer they be, I am willing to performe, this only excepted, that you will not compell me to lie in bed with *Lugneus* (so her husband was called) I doe not refuse to take on me the care of all the house: or if you wil haue it so, I am content to crosse the seas, & liue in a Monastery of holy virgins. *What you propound* (replied the saint) *cannot be lawfully done, as long as your husband liues.* And added further: *This day will we three, your husband, your selfe, and I, fast & pray, for the happy successe of this affaire.* So they

all three condescended with one accord to fast & pray. The night following, the Saint offered his prayer deuoutly for them: the next morning he called for the woman, saying: Tell vs, o woman, whether this day you be of the same mind you were yesterday, of going to liue in a monastery of women? I know your prayers haue beene heard, for whome I hated yesterday, I loue most tenderly this day, my hart I know (by what means I know not) is wholly changed in me. From that day forwards to her last gaspe, her soule was linked with indissoluble affection to her husband, so that she neuer after refused to discharge the behoofes of a wife.

3. The holy man *Cormacus*, of whome we spoke in the first booke, laboured the second tyme to find a wildernes in the Ocean, whome S. Columbe commended to the King of the *Orcades* in presence of King *Brudeus*, with whome the Saint was at that tyme, and requested King *Brudeus* to do the same. This the Saint did, because he knew by reuelation, that *Cormacus* after a long and painefull nauigation, should be driuen to the *Orcades*, and so he was, and for respect of the former commendation, he escaped the danger of death. As some of the Saints Monks fell in talke of

of *Cormarus*, saying it was not knowne, what issue good or bad his nauigation had. The saint ouerheard them talking in this manner, and sayd: *Cormacus* of whome you speake now, you shall see this very day. And so within one houres space, *Cormacus* arriued to the great ioy and admiration of all the company.

4. The third tyme that the sayd venerable man *Cormacus*, attempted to find out a wildernes in the sea, he fell into great dangers; for being driuen by a strong south-wind that blew forfourteene dayes without intermission, he sayled into the North seas, beyond the course and limits of human nauigation, and in these vnknowne seas, there arose most fearefull, and vnsupportable affrightments, certaine vnseene and terrible beasts assailed the shippe furiously, & were euen ready and like to pierce it through. With the sight of these and other monsters, *Cormacus* and the Mariners were so amated, & amazed, that with tears trickling downe their face, they addressed their prayers to God, who alone is the most sure and soueraigne refuge in all distresse. At the same tyme, S. Columbe was present in spirit with *Cormacus*, he caused therefore a signe to be made for to call the Monkes to the Oratory, where pro-

phencying after his wonted manner, he sayd: *Deere brethren, pray most earnestly for Cormacus who now sustaineth monstrous affrightments neuer seene before, we ought therefore to conceaue a tender compassion on our deare commembers, being in such manifest danger, and to pray to God for their comfort and safety.* After speaking this & much more in this kind, he fell downe prostrate on his knees before the Altar, and with a pensive hart and doleful voice, besought the Omnipotent moderator of windes, and waues for them: After prayer, he rose vp, & refrayning teares he ioyfully sayd: *Let vs reioyce with our deere brethren, for God hath conuerted the south wind into a Northren gale, that wil deliuer them out of all danger, and bring them safe hither.* And incontinently the south-wind ceased, and the north began to blow. After many dayes Cormacus arriued safe, & gladded all the company with his presence. By this the Reader may coniecture, how great the holy Abbot was in Gods eyes, who could by inuocating on Christs name, command the blustering windes, and swelling billowes. Let this much suffice touching the miraclis the Saint wrought in this present life. Let the Reader further know, that we haue omitted many more to auoyd tediousnes.



THE III BOOKE OF S. COLUMBES ANGELICAL APPARITIONS.

Of the apparition made to S. Columbes mother before his birth. Of the visions S. Bredan, and S. Finnian had touching him: And how according to a vision he had, he ordained Aydan King.

CHAP. I.

IN the first booke, we haue treated succinctly of S. Columbes admirable reuelations. In the seconde, we haue discoursed of his stupédious miracles. In this third booke, we meane to set downe the Angelicall visions that appeared to him, or to others of him. One day betwixt the conception, and natiuity of the Saint, an Angell appeared to his mother, who brought her a wondrous rich robe, and tooke it away presently: she being very pensive thereat, sayd to the Angell appearing in the likenes of a very graue & venerable man.

Why

Why do you so soone withdraw this delightful mantle?

Because, answered he, that it appertaines to me whome you cannot long detaine with you: with that the woman saw the robe to be drawen longer and longer from her, and to stretch so out in bredth, as to surpasse the latitude of the fields, & with its ouerlarge dimensions, to couer mountaines and forests: and heard moreouer such a voice as this, directed to her. *Woman, be not agriued, for you shall beare your husband so happy a sonne, who as one of the Prophets of God, shall be ranked among them, and is predestinated by God, to be the captaine to conduct infinit soules to heauen.* With which voyce, the woman awaked. Another night the childs foster-father, a Priest of a very Religious life, comming after masse out of the church, found all the house illustrated with an immense splendour. For he saw a globe of fire standing on the holy infants face, at which strange sight he trembled, and was stricken with astonishment; at last he vnderstood thereby, the copious effusion of the grace of the holy Ghost, on the sweet suckling.

2. When the saint had beene excommunicated by a certaine synod, for light and pardonable causes, as it was euident in the end, he came
to

to the foresayd Synod , whome when *S. Brendan* the founder of the monastery of *Birra*, saw comming a farre of , he rose vp in haste, and embraced him. For which being reprehēded by some of the ancientest of the assembly, who asked him : Why do not you feare to rise to honour an excommunicated person, and to embrace him ? He answered : Had you knowne the thinges our Lord hath vouchafed to manifest to me touching this his faythfull seruant, you would neuer haue excommunicated him, whome our Lord doth not only not excommunicate, but doth alwayes magnify him more and more . And added further : I saw a firy and brightsome piller going before this man of God , whome you contemne , and the Angels accompanying him along the fields . I dare not therefore to contemne this man , whome I see preordayned by God, to be the Capitaine of many that shall attaine to the immortall life of glory . These things being sayd by him, al the assembly honoured the Saint very much. As *S. Finnian* the Saints master, saw him one day approaching to the place where himselfe resided , he sayd to some that were present : Loe you see *S. Columbe* comming, who hath merited to haue an Angell for the companion of his iourney . A-

about the same tyme the Saint, with twelue of his disciples sayled into Britanny.

3. Whilest the Saint liued in the Iland of *Himbria*, he fell into an extasis, wherein he saw an Angell of our Lord sent to him, who held in his hand the booke contayning the ceremonyes of the enstalling of Kinges, which he offered to the Saint, commanding him to read it: but when he would not ordayne *Aydanus* King as it was commended and commanded in the booke, in regard he loued *Iogenan*, *Aydans* younger brother better, the Angell suddainly stretching out his hand, stricke the Saint with a whip (whose blew print, or whaile, remayned on his side all the dayes of his life) and added further: Know for certaine, that I am sent to you, to cause you according as is set downe in the booke, to ordayne *Aydanus* King, and if you doe not obey, I will strike you againe. The Saint thereupon obeyed the iunction of our Lord, and for that end, embarked himselfe for *Hoy*, where he crowned *Aydanus* King, who came thither about that tyme; of whome & of his posterity, the Saint prophecied in manner following, as recordeth *Commeneus Albus*. I beleene without all question, O King *Aydan*, that none of your enemyes shalbe able to make head against

Comme
neus Al-
bus in
libro
quem
scripsit
de virtu-
tibus S.
Colum-
be.

gainst you, untill you use some fraud, and uniuersall de-
portement towards me and my posterity: commend you
this seriously to your sonnes, and let them do the same
to their sonnes, and nephewes; fearing otherwise that
the scepter of the kingdome should be wrested out of
their handes. For at what tyme soeuer they shal work
any harme to me, or to my kinsmen in Ireland, the
scourge I haue sustayned for your sake, shalbe turned
on them by the hand of our Lord, and they will leese
the hearts of men, and their ennemyes shall insult ouer
them. This prophecy hath beene fullfilled in our
dayes by Belleroth, Daniel, Breco, Aydans nephew,
who without any iust cause wasted, and destroy-
ed O Dominants country.

How the Saint saw the soule of one of his Monkes to be
saued. How with a word he killed a wicked man.

How he fought with the Diuels, & chased them
away by help of the Angels.

CHAP. II.

ONE of the Saints monkes, a Britton by
byrth, a man much giuen to the exercise
of good workes, fell sicke to death, and dyed.
The Saint saw the Angells, and Diuells fighting
about the possession of his soule. At last the An-

196 *The life of the glorious Abbot S. Columbe*
gells preuayled, and conducted the soule to the
ioyes of Paradise. All this the saint told one of
his Monkes, charging him not to reueale it all
the dayes of his life. Whilest the Saint liued in
Leinster to be trayned vp in wisdom, & learning,
it fortun'd that a wicked man, a cruell persecu-
tor of the good, pursued in a certain place a yong
Damsell who fled from him: she by chance espy-
ed her brother an old man, who was master to
S. Columbe, to whome she made all haste possible
for rescue. The old man called on *S. Columbe*, to
the end that they might both iointly defend her
from the cruell persecutors hands; who came no
sooner to the place, but in their eyes he slue her
without regarding them any whit: whereat the
good old monke was so griued and strucke with
anguish, that turning to *S. Columbe* he sayd: How
long, o holy youth *Columbe*, will God the iust
iudge suffer this wickednesse ioyned with our
dishonour, to passe vnpunished? The Saint pro-
nounced this iust, though dreadfull sentence a-
gainst the flagitious murderer: *The selfe same hou-
re that the maydens soule shal ascend vpon to heauen, his
soule shall descend downe to hell.* And loe without
delay, the wicked man fell downe dead. The re-
port of this fearefull and suddaine vltion, was
blown

blowen ouer many Churches of Scotland, to the great honour and veneration of the holy Deacon.

2. A certaine pilgrime came to seiourne with the Saint in the Ile of Hoy for some monethes, to whome the Saint sayd: *This day a certaine cleargie man of your prouince, whose name I know not, is now a carrying betweene the Angels to heauen.* The brother hearing this, began to muse with himselfe, and to call to mind the mans name, so after a little while, he sayd to the saint: I know a seruant of Christ named *Diarmitius*, who built him a little monastery in the selfe same territory, wherein I kept my residence. *It is the selfe same party you name,* answered the Saint, *whome the celestiall spirits bring to the ioyes of Paradise.* Neyther is it negligently to be obserued, how that the glorious Saint kept from the notice of men, many secrets that were reuealed to him, and this for two reasons, as himselfe signified to a few of his monks. First to auoyde ostentation, and selfe esteeme: secondly to auoyd the molestation that the multitudes would put him in, inquiring after seuerall affaires, and matters.

3. Another tyme the saint sought in the woodes, a solitary place vnfrequented by men, &

commodious for the exercise of holy prayer; when he began to pray, suddenly he saw an ugly and deformed army of Diuells, to fight against him with Iron spits, who intended, as the Saint knew by the inward illustration of the holy Ghost, to assaile his monastery, & to kill with their pointed stakes, many of his monkes. But he albeit all alone, tooke *S. Pauls* armour, and fought courageously against the whole host of his infernal aduersaries: and so the conflict continued for the most part of the day, neither could they ouercome him, nor yet he driue them out of his Ile, vntill the Angells came to his helpe, whose terrour made the Diuels depart. After their departure, the saint prophecyed, how they would inuade the monasteries of *Ethica*, and inflict pestilent diseases on the inhabitants, wherof many would dye. Within two dayes likewise the saint foretould, how *Bathaneus* by the help of prayers and fasts, preserued his monastery from their inuasion, in so much, that none dyed but one.

4. In the middle region of Ireland, liued a certaine Smith, a man much addicted to almes deeds, and other good workes: when this vertuous Artizan came to the finall period of his mortal life, the Saint spoke to a few that were about him

him in this manner. The Smith did not labour in vaine, who with the labour of his handes, hath purchased euerlasting rewardes, his soule is now carryed by the Angels, to the ioyes of the heavenly Country. Another tyme did he see the soule of a poore, but very holy woman, comming in company of the Angells to meete her husbands soule at his decease, and this he made knowne to one of his Monkes named *Generens*, a Saxon by birth.

How S. Columbe knowing by reuelation of the death of S. Brendan and S. Columbanus, the Bishop sayd masse in honour of them, and how a certaine Monke, saw him conuersing with the Angels.

CHAP II.

ANother tyme likewise, whilest the saint liued in the Ile of Hoy, in the morning very carely, he called vpon his familiar tender *Diarmitius*, and sayd to him: Let the sacred mysteries of the Eucharist be made ready in all haste; for this day is the deposition of S. Brendan. Why (quoth *Diarmitius*) doe you command such solemnities of masses to be made ready this day, seeing none came out of Ireland that might bring vs newes of that holy mans death? Goe, sayd the Saint, and
obey

200 *The life of the glorious Abbot S. Columbe.*
obey my word, for this last night I saw the heavens open, and quires of Angels descending downe to meet S. Brendans soule, with whose bright and incomparable splendour, the compasse of al the world was enlightened and illustrated.

2. Another day also, as the monkes put themselves in a readinesse for the seuerall works of the monastery, the saint cōmanded them to rest that day, & to make ready the furniture of the sacred oblation, and their portions to be encreased as on Sunday. For sayd he, albeit I be altogether unworthy, yet must I this day celebrate the sacred mysteries of the Eucharist, in honour of that soule which this night hath been carryed among the holy quires of Angells, to the interminable ioyes of Paradise. These things being spoken, the Religious obeyed very promptly, and all thinges for the celebrating of the diuine seruice were prepared. After they went with their holy Abbot to the Church, where after singing part of the office, they came to the Hymne where mention is made of S. Martin. The Saint sayd to the singers: *This day you must sing of Columbanus the Bishoppe.* Then all the Monkes who were present, vnderstood Columbanus the Bishop of Leynster S. Columbs deare friend, to be translated to a better

ter life. Within a few dayes, there came out of
Leynster, who reported that he departed the self
same night, that his death was revealed to the
Saint.

3. Another tyme, when the Saint satte wri-
ting in his cell, his face was suddenly altered, &
he pronounced this voyce from his pure breast:
Helpe, helpe: two brothers who stood at the doore,
to wit, Colgus and Lugneus, demanded the cause of
that suddaine voice? To whome the venerable
Abbot made this answere: I commended an Angel
of our Lord, who stood with you, to succour one of the
brothers falling downe from the toppe of a great house
that is now building in the monastery of the Oaken-
field. The Saint added further: Very admirable,
and scarce ineffable is the quicknesse of the angelicall
motion; for that heaven-dweller, who flew away from
vs, when yonder man began to fall, as it were in the
shutting of an eye, prevented him before he touched the
earth, neither could the party that fell, feele any bruse
or payne. O how stupendious is this most swift,
and oportune subuention, that could so speedily
be performed, such spaces of sea and land lying
in the way?

4. The Saint on a tyme, called all the com-
pany together, and straightly charged them in

this manner. I meane to go out all alone to the western field of this Ile, let none therefore presume to follow me. They all obeyed excepting one brother, who went another way, and hid himselfe on the top of a little hillocke, whence he might espy the cause of the Saints solitary retyre, whom the pre-mentioned brother saw standing on a little hill with his hands and eyes cast towards heauen: & lo suddenly a strange thing appeared, for the holy Angels the inhabitants of the heauenly eitty, being all white, flow downe, and environed the Saint as he prayed, and after some conference with him, that heauenly squadron returned soon againe to their heauenly mansions. The Saint likewise after that angelicall meeting returned to the monastery, and calling all the company together againe, not without a seuerre reprehension, he began to examine which of them had trespassed against his commandement. The guilty party being not able to conceale what he had done, fell prostrate before the saint, acknowledging his fault, & begging pardon very humbly. The saint brought him aside, & with great commination charged him not to reueale the matter all the dayes of his life. By this we may wel conjecture, the many apparitions, and angelicall visitations

sirations, the glorious saint had at other tymes, especially in the lōg winter nights, which for the most part he spent all alone, without taking any rest.

How S. Brendanus saw a fiery pillar, ascending from S. Columbes head as he sayd masse: how for three entire dayes he enioyed heavenly visions, and of other miracles in this kind.

CHAP. IIII.

FOUR holy founders of monasteryes, whose names were Congellus, Cahimrechus, Brendanus, and Cormacus, comming out of Ireland to visit the Saint, found him in the Ile Himba: these holy men with one accord, did choose, that S. Columbe should consecrate the holy mysteryes of the Eucharist in their presence; who yeelding to their pious desire, entred the church at once with them, and whilst the masses were celebrating, S. Brendan saw a very brightsome globe of fire shinning ouer the head of S. Columbe all the while he consecrated the sacred oblation, and ascending like a pillar of fire, vntill he had made an end of the most holy mysteryes.

2. Another tyme in the sayd Ile of Himba,

the grace of the holy ghost so copiously descended on him, that remayning the space of three entire dayes lockt vp in his cell, he was so replenished during that tyme with diuine light, that he did neyther eate, or permitted any to come at him, In the night two beames of immense brightness, issued out at the chinckes of the doore, and holes of the locke: he was likewise heard to sing, most sweet and ineffable verses; many secrets that were hidden from the knowledge of men, since the beginning of the world, were manifested to him; the eyes of his most pure hart, pierced into the difficultyes of the most obscure and abstruse passages of holy scriptures: and he complained of the absence of *Batthaneus* his disciple, who had he been present during those three dayes, should haue described touching the forepassed, or future ages, many misteries vnknowne to other men.

34 A Monke named *Virgnous*, a man feruent in the loue of God, entred the Church one night all alone, & sat him downe to pray in one of the oratories. Within the space as it were of an houre *S. Columbe* likewise entred the sayd holy house, together with him, & a golden light descending fro heauen, was seen to replenish all the house: &

as none can contemplate the meridia sunne with stedfast and vndaseled eyes, so could not *Virgnous* sustaine that heauenly splendour that blunted the quicknesse of his eyes, wherewith he was so astonished and terrifyed, that no strength remayned in him. The next morning, the Saint called on *Virgnous*, speaking these comfortable wordes to him: *O my little child, you haue pleased almighty God much yesternight by casting your eyes on the earth; for had you not done so, your eyes had beene blinded with the lustre of that diuine light: beware you neuer bring this diuine visitation to the knowledge of men during my life.* Another brother named *Colgus*, cōming that night by chance to the Church doore, saw the same glistering light. whome the saint admonished the next day, not to speake of it to any, all his life tyme.

4. Another tyme the saint charged one of his disciples named *Brochanus*: *Beware my sonne, you approach not this night to my cell, as you are wont.* Who notwithstanding the saints forbidding, went to the doore, and looked in at the key-hole, thinking with himselfe, as it fell out, that the saint had within some heauenly vision; for at that tyme the saints little lodging was replenished with diuine light, which the disobedient young

206 *The life of the glorions Abbot S. Columbe.*
man being not able to sustaine, fled way in haste.
The next day, the Saint called Brochanus aside,
and he reprehended him with great seuerity,
speaking to him in this manner: My sonne, you
haue sinned before God, this last night, in thinking it
possible to conceale your crafty prying, for if the holy
Ghost did not, yet I behould you comming & returning
from the doore of our lodging: had not I then offered
my prayers in your behalfe, you would eyther haue fal-
len downe dead before the doore, or els your eyes had
fallne out of your head: and know this, that in your
owne country of Ireland, for liuing lasciuiously, you
shall sustaine shame and reproach all the dayes of your
life, yet I haue obtayned from our Lord, that in regard
you are our disciple, that you shall do bitter pennance
before your death, and obtaine mercy. All which
happened to him afterwardes, according to the
Saints prophecy.

*How S. Columbes life was prolonged by the prayers
of many Churches: How he foresaw his death, and
reuealed the tyme to Diarmitius his familiar
tender.*

CHAP. V.

THe glorions Abbot being in Hoy, a mar-
ueilous

neilous sweetnesse & pleasanthesse appeared on his countenance, and casting his eyes to heauenwardes, he was wholly replenished with ioy: but within a little space, the sweetnes of his face, was conuerted into heauines, & his ioy into sorrow; which when two of his monkes, named *Lugneus*, and *Pilu*, saw and perceaued, they obtained of him not without great intreaty, and a faythfull promise of neuer reuealing it in his life tyme, the cause of that sad, & strange alteration, to whom he spoke in this manner: *Loe to this present day, there are runne out, thrice ten years of my peregrination in Britanny: in the meane tyme these many dayes I haue deuoutly begged of God, that he would be pleased in the end of this 30. years to finish my earthly pilgrimage, and to call me to his heavenly mansion, & this was the cause of my ioy; for I saw the Angels sent from the throne of glory, to meet my soule after its departure out of my body: & loe being now suddenly stayd, they stand on the rocke at further side of our sea, & would come in hast for my soule, but they are not permitted to approach neerer; for what our Lord hath graunted, he hath now suddely altered, hearing the prayers of many churches for me: who haue obtained a thing against my will, that foure yeares more may be added to the term of my mortall pilgrimage: this sorrowfull delay, is the*
cause

208 *The life of the glorious Abbot S. Columbe.*
cause of my present grieve, which foure years, when they
shall come to an end, I shall without any precedent
sicknesse of body, passe to the everlasting ioyes of Para-
dise.

2. The tcarne of the prementioned years,
now drawing on, the true Prophet, and very
noble Abbot, being loaden with yeares, went
forth in a waggon one day to visit the Brothers,
that were at worke, to whome he sayd: I concea-
ued an earnest desire to go to our Saviour (who granted
it me, if my selfe would) on Easter day, which we have
lately celebrated, but because I would not have the ioy
of that festiuity converted into heavinesse, I chose ra-
ther to differre my departure out of this world a little
longer. With this the Monkes fell into great hea-
uinesse, whome their pious Father begon to ani-
mate with very comfortable words, and sweete
exhortations as much as he could. Then cōuer-
ting his face to the Orient, he blessed the Iland
with all the inhabitants. From that tyme for-
wards, the Iland was neuer molested with the an-
noy of vipers: within a few dayes after, whilst
the masses were a celebrating, as the Saint clea-
red vp his gracious countenance, it was suddenly
dyed with a most delectable and liuely rednes;
for at that houre, he saw the Angell of our Lord
sitting

sitting vp and downe in the Oratory, and in regard the admirable aspect of an Angel instilleth ioy into the harts of the elect, the Saint therfore here abounded with ioy: and when some that were present enquired after the cause of his ioy, he answered: *Loe an Angell of our Lord, sent to require a certaine depositum very deere to God, came into the Church, and after looking downe ouer vs, and blessing vs, departed.* None of them that were present, vnderstood what depositum was that the Angell came for. But our holy Patron called his owne soule which God committed to his charge by the name of depositum, which he rendred vp within six dayes after.

3. On the next Saturday, the holy Abbot, and his faythfull tender *Diarmitius*, went out to blesse a Barne, where the Saint seeing two heaps of grayne, sayd: *I congratulate much with my monkes, for if I must needs depart; this yeare, they haue sufficient prouision.* *Diarmitius* hearing this sentence, became very heauy: you constrictate vs so often this yeare, because you speake so often of your departure: to whome he sayd. *I will acquaint you with a secret touching my death, so that you promise faythfully not to disclose it before I dye.* *Diarmitius* gaue him his faythfull word and promise.

Dd

Then

210 *The life of the glorious Abbot S. Columbe.*

Then the glorious Saint added: *This day in the sacred volumes, is called Sabbath, that is interpreted rest, and truly this day is a Sabbath to me, because it is the last of my laborious life, wherein after the paines of my trauailes, I Sabbath, and this next ensuing midnight of the venerable Sunday, I shall be gathered to the holy Fathers; for now our Lord Iesus vouchsafeth to invite me, to whome I shal depart at night, as himselfe hath reuealed to me.* After this he returned backe towards the Monastery; In the way he ascended a little mountaine ouerlooking the monastery, & standing on the top of the hill, & eleuating his handes, he blessed his monastery, saying: *The Kinges not only of Scotland with their subiects, but euen the Kinges of foraine nations with their vassalls, will honor much this place, though it be now narrow and despiseable: and the Saints of other Churches, will giue no small veneration to it.*

How S. Columbe approching to the houre of his death, made a mysticall diuision of the Psalme Inquirentes Dominum: Lastly of his death, buriall, and some visions of his happy passage.

CHAP. VI.

AFTER he had bestowed his sacred benediction

diction, he returned to his monastery, and sate him downe to write the Psalter, and comming to that verse of the 33. Psalme : *Inquirentes Dominum non minuentur omni bono.* They that seeke after our Lord, shall not be diminished of any good. Here must I pause in the end of this page. Let Bathaneus write what followeth : The last verse which the Saint wrote, befitteth him very much, since he shall neuer be depriued of the interminable riches of heauen, and the subsequent verse : *Come childrē heare me, I wil teach you the feare of our Lord,* becommeth his successor Bathaneus, as being his successor, not only in the office of teaching, but also in the charge in writing. After the Saint had giuen a stoppe to his pen at the foresayd verse, he entred into the Church, to heare sundayes euening masse, which being done, he came backe to his cell, and sate in his bed, where he had instead of a bed, a bare stone, and another stone in lieu of a bolster ; sitting in that place he bequeathed to his ghostly children, these his last precepts in the hearing only of *Diarmitius* : I commend to you my children, these my last wordes : conserue true and vnfained charity and peace among you, and if you obserue this, according to the example of the Saints, God the comforter

of the good, will help you: and I being with him will intercede for you, and he will affoarde you, both what you all want in this life, and likewise the ioyes which are prepared for them that keepe his Commandements.

2. After finishing these sacred documents, the glorious Saint held his peace: at midnight when the bell rang to matines, he rose, & going sooner then any of the company to the Church, he fell downe on his knees before the Altar. *Diarmitius* following slowly after, saw all the church illustrated with Angelicall splendour, which at his approach disappeared; entering in therefore into the Church, he called oft to the Saint with a weeping voice, saying: O father, where are you? And so groping vp and downe in the darke, he found him lying prostrate before the Altar. *Diarmitius* sate him downe by the Saint, and laid his head in his sacred lappe, in the meane tyme the Monkes came, who seeing their holy Father ready to dye, began to lament: euen at the very instant of the separation of his soule, as we heard from some who were eye-witnesses, he looked about him with a viuacious and pleasant countenance, contemplating the holy Angells that came to fetch him. Then *Diarmitius* tooke vpp
his

his holy hand to blesse his mōks: the Saint himselfe did what he coule to moue his hand to giue them his blessing, with the motion thereof since he could not performe it with the voice of his mouth: after this his sacred benediction giuen in this kind, the Saint yeilded vp suddenly his happy soule. The Angelicall sight left such a cheerefullnesse remayning in his countenance, that it seemed rather the sweete aspect of one cast in a pleasant slumber, then the ghostly sight of a dead corse. Heere we will relate some visions, which certaine holy men had at that very houre of the Saints happy passage. In a certaine Irish monastery, there liued a very holy and venerable seruant of Christ, named *Lugildius*, who was both wise and iust: this holy monke not without great sorrow, related to a deere companion of his, a man of no lesse holy conuersation, a certaine vision he had: This last midnight *S. Columbe*, the pillar of many Churches, departed to the immortall ioyes of heauen, and I saw in spirit, all the Ile of *Hoy* where I neuer was in person, illustrated with celestiall and angelicall brightnesse, & al the spaciousnes of the ayre was to the skyes, enlightned with the splendour of Angels. Angels were sent that descended to conduct his

holy soule to euerlasting rest. I heard likewise most sweet hymnes and harmonious canticles, that resounded melodiously at the same tyme: this angelicall manifestation *Virgnous* learnt frō the mouth of the foresayd holy old man.

3. Another ancient and religious servant of Christs, and a holy monke named *Ferrelus*, related to me *Adamnanus*, with no small protestation and asseueration of the truth thereof, this ensuing vision. That night of *S. Columbes* happy passage out of this life, I, and others with me being fishing in the fishy riuer *Fende*, we saw all the region of the ayre suddenly illustrated: being much moued with the suddenesse of the miracle, we conuerted our eyes to the East, and loe there appeared as it were a great fiery pillar, that ascending to heauen wards, seemed to illuminate all the world, as a summers day, or meridian Sunne: and when that pillar had penetrated the heauens, then darkenesse ensued as after the Sun set, neither did the vision appeare to vs alone, for many other fishers that were vp and downe about the riuer, beheld it: these visiōs appearing at the very houre of our Patrons departur, make remonstrance of the glory he inioyeth before God. Now let vs returne thether, from whence
we

we haue digressed.

4. The matins office being ended, his holy body was carryed back with sweet symphony of psalmes to his little lodging: his obsequies were solemnized with no lesse honour then deuotion, for the space of three dayes, and three nights; which time being spent in the diuine prayes, the body of our glorious Patron, wrapped in cleane syndons, was interred in a decent tombe, with great veneration. Heere we thinke not amisse to tell what the Saint had prophecied touching the foresayd three dayes of his exequies. On a tyme one of the Monkes after a simple manner, sayd to the venerable Abbot: It is thought, that all the people of these prouinces will sayle hether to this Iland of *Hoy*, to celebrate your funeralls. My sonne, answered the Saint, it shall not be as you say; for the vulgar sort, shall not be able by any meanes to come to my obsequies, only my owne familiar monkes shal accomplish my funerall rights and duties. Which propheticall prenunciation, the diuine Omnipotence, put in executiō; for during the three dayes of his holy funeralls, so boisterous a wind blew, that it was not possible for any to go to sea: but immediately after the Saints sepulture, the wind ceased
and

216. *The life of the glorious Abbot S. Columbe*,
and the sea became calme ; such then was the end
of our glorious Patrons life , such were the hap-
py beginning of his merits, who is admitted into
the society of the glorious Patriarkes, of the holy
Apostles, of the sacred Martyrs, and immaculate
Virgins , by the fauour of our sweet Sauour Je-
sus . To whome togeather with the Father , and
the holy Ghost, be all praise, honour, vertue &
glory, world without end , Amen .

Finis vite Sancti Columbe .

Nos infrascripti legimus has Sanctorum no-
strorum vitas, scilicet PATRICIJ, BRIGIDÆ,
& COLVMBÆ à quodam ex nostris Patribus
Anglicè redditas, in quibus nihil moribus aut fi-
dei Catholicæ contrarium inuenimus . Datum
Louanij 29. Augusti, 1625.

Fr . Thomas Strange Diffinitor, & Commissarius provincie
Hibernie, nec non Sacra Theologia lektor .

Fr . Robertus Chamberlinus Sacra Theologia lektor in Col-
legio Sancti Anthony a Padua, Louanij .

Fr . Ioannes Barnewallus S . Theologia lektor in Collegio
Sancti Anthony de Padua, Louanij .



*Licentia Reuerendissimi Domini, Domini PAVLI
BOVDOT, Episcopi Audomarenfis.*

NOS PAVLVS BOVDOT Dei,
& Apostolicæ sedis gratia Episcopus Au-
domarenfis, has vitas Sanctorum PATRICIJ,
BRIGIDÆ, & COLUMBÆ, à quodam Patre
Franciscano Collegij Sancti Antonij à Padua Lo-
uanij in linguam Anglicanam versas, typis man-
dari ac diuulgari permittimus: cum ex Patrum
Lectorum præfati Collegij fide digno testimonio
habeamus, nihil in ijs aut fidei orthodoxæ, aut
probis moribus aduersari. Actum Audomaropo-
li in Palatio nostro episcopali 10. Octobris 1625.

*Licentia Reverendissimi Patris nostri Fratris Iosephi
Bergaigne, super Prouincias Belgicas Commis-
sarij Generalis, & totius Ordinis Sera-
phici diffinitoris Generalis.*

VISA censura & approbatione Venerandi
admodum Patris Viceprouincialis Hiber-
niæ, & Patrum Lectorum sacre Theologiæ no-
stri Collegij S. Antonij A Padua permittimus,
vt Typis mandentur hæ vitæ SS. Patricij, Brigi-
dæ, & Columbe, obseruatis ijs quæ statuta generalia
nostri ordinis circa excussionem librorum obser-
uari præcipiunt. Datum in nostro conuentu
Dunkercano, 16. Augusti, 1625.



*Fr. Iosephus Bergaigne, Commissarius
& Diffinitor generalis.*

Faults escaped in the Printing.

Page	Faults	Correction.
Pag.4.	Century	Centuryes
Pag. ibid.	Sabellius	Sabellicus
Pag.7.	Saint Soruan	Seruan
Pag. ibid.	Marcia	Mereia
Pag. ibid.	Saint Pumold	Saint Rumold
Pag. ibid.	Saint Himiclin	Himelin
Pag.8.	S. Patrick your glorious Abbot	S. Patricke your glorious Bishop
Pag. ibid.	Derlanus	Declanus
Pag. ibid.	Itarus	Ybarus
Pag. ibid.	Riaranus	Kiaranus
Pag.9.	of their sensuall	of their sensually schoole
Pag.12.	now to declare	now to decline from the triall
Pag. ibid.	foule wracking	foule wracking
Pag.8.	Vbique for Englád	Brittany
Pag.13.	Sergerius	Sergecius
Pag.16.	Dichum	Dichu
Pag.30.	Mal	Mel
Pag. ibid.	Brine mouth	Boyne-mouth
Pag.31.	nephew	neophit
Pag. ibid.	Coibre	Coyrbre
Pag.42.	& vbique for Ardmuch	Ardmach
Pag.44.	1400.	14000.
Pag.46.	Ormand	Ormond
Pag.47.	Prosnach	Broisneau
Pag. ibid.	Frianus	Triamus
Pag.49.	nephueus	nephewes
Pag.53.	Connendus	Connedus
Pag.57.	& vbique Bangor	Benchor
Pag.69.	Coruallus	Cearuallus
Pag.70.	Vlibia	Vlidia
Pag.72.	Micheus	Mocheus
Pag.74.	Volchanusa	Volchan

Pag. 75.	Reuternus	Kertennus
Pag. ibid.	Ciocher	Clochor
Pag. 81.	plane	playne
Pag. 92.	free resembling	fire resembling
Pag. 98.	& alibi for English	Brittish
Pag. 100.	five hundred	five thousand
Pag. 103.	entertainment	enterment
Pag. 105.	Ardmuchians	Ardmachians
Pag. 106.	Caulune	Caucune
Pag. 108.	greeculy	grievously
Pag. 110.	Machella	Machillas
Pag. 112.	then the sayd Saint dealt	then the Saint sayd deale
Pag. 125.	impassible	vnpassable
Pag. ibid.	family	families
Pag. 137.	trunled	tumbled
Pag. 145.	Cluayre	Cluayne
Pag. 148.	Cormarus	Cormacus
Pag. ibid.	Ircos	Irros
Pag. ibid.	Alban	Aldan
Pag. 192.	it appertaines to me	it appertaines to one
Pag. 201.	ane	any
Pag. 203.	being all white	being all in white,
Pag. 206.	prying, for if the holy	prying, from the Holy
	Ghost did not, yet I be-	Ghost, did not I behould
	hould	you
Pag. 213.	coule	could
Pag. ibid.	ghostly	gastly
Pag. ibid.	Lugildius	Lugudius
Pag. 214.	Ferrelus	Ferreolus



FINIS.

